

THE  
**RELIGIOUS MONITOR,**  
OR  
**Evangelical Repository.**

NO. 12.

MAY, 1829.

VOL. V.

**Original Communications.**

FOR THE RELIGIOUS MONITOR.

**ON TRYING PROVIDENCES.**

*(Concluded from p. 491.)*

I now come to the second inquiry, viz—Whether Bible societies, as they are presently constituted, are the church, or not?

1st. It is admitted that a vast number of ministers and private Christians, and probably out of all denominations, are to be found in them. What proportion they hold to the whole cannot be easily ascertained; nor, if it could, would it serve the purpose in hand. Suppose they should be nine-tenths, that would not identify these associations with the church.—All societies that consider the name church, of importance to their cause, are sufficiently forward to claim it; nor is it denied that it is claimed by some who are as little entitled to it as these in question. But so far as my information serves, *they* have not yet claimed any other denomination than the common one, Bible societies. Here I might safely stop; but it is not difficult to show that they never can, upon their present constitution, be entitled to that appellation according to its present signification. First, They do not take their terms of membership from the scriptures. They require no declaration of religious belief. Their terms are, will you give such a sum of money for distributing the scriptures of the Old and New Testaments without note or comment. If you agree to this, we admit you, though you be Jew, Turk or Pagan, Roman Catholic, Deist or Socinian. There is not a pledge taken even for sober moral conduct; and if I might be allowed to judge from recent facts, even moral honesty might be compromised upon emergencies by Bible societies of no small fame in the world. I mention these things solely to mark their character as differing from all the churches in the world

in their terms of membership. Second. Their officers are not those appointed in the scriptures. There are no such distinct officers appointed in the Bible, as presidents, vice-presidents, secretaries, treasurers, and board of managers. Neither are the qualifications sought in these, the qualifications required in the word, of those who are to be vested with office and power in the church. The reader is desired to compare 1 Tim. iii. and Tit. i. with the known regulations of Bible societies, and judge whether they be the same, or even similar.—Third. The transactions of their meetings are not those in which the word requires the church to engage when she assembles. Their transactions are chiefly of a commercial nature, accompanied frequently with pious, eloquent and highly impassioned speeches, and sometimes, in some societies, with devotional exercises. In these they vary, to accommodate the taste and enlist the feelings of all denominations, and of those who are of no denomination, in their cause. Neither are they uniform, as may easily be supposed. Where there are great assemblages of public-spirited men and fashionable people, the meeting is frequently entertained by eloquent, moving speeches. In other places, the meeting is opened with a prayer and reading a portion of the scriptures. But if Quaker members should object, as was done in one place in Britain, the prayer will be omitted. If the meeting be composed chiefly out of a congregation, or of the members of neighbouring congregations, the usual order of public worship is sometimes observed; but on some such occasions again it is thought advisable to omit praising God, because a number are opposed to the use of that part of the Bible called the Psalms, in that ordinance. This way of proceeding is not that appointed to be observed by the church. Fourth. Their ultimate object is entirely different from that set before the church, and from that which every particular church proposes to herself. The following article, copied from a public print of very recent date, will give some light upon this subject: “Lord Milton, on a vote of thanks being unanimously given to his lordship, at a general meeting of the Bible Society, last week, at Doncaster, described the members of the Bible Society *as members of no particular sect*, but simply as Christians; it being undoubtedly his view of the object of the society, that it should disseminate the Bible without reference to sects; that we should give the Bible to the Protestant to make him a better Protestant, to the Catholic to make him a better Catholic, to the Greek to make him a better Greek.—In the Protestant Church we should give it to the Churchman to make him a better Churchman, and to the Dissenter to make him a better Dissenter. Beyond that we have no busi-

ness; and if we interfere beyond that, from that moment farewell to the harmony of the British and Foreign Bible Society." Had his lordship been pleased to tell us for what purpose they give it to a Jew, to a Mahometan, and to a worshipper of the Grand Lama, we might have had a fuller account of its object. But what he has condescended to state, if correct, is enough to convince us that there is not a church upon earth that would *sincerely* profess to have given this as her main object. Fifth. Their *fundamental principle* is not the fundamental principle of any church in the world. It is, *the distribution of the Old and New Testaments, without note or comment*. Every church desires to continue and increase, and to this end is constantly endeavouring to prove to the world that her faith and practice are agreeable to the scriptures. Hence it is a principle with her, to *explain* them. It is not to be found in the Bible itself. The Patriarchs did not communicate the oracles which they received, without note or comment. The Fathers were not charged so to do, but on the contrary to *make them known* to their children. The Apostles of our Lord were not commanded to *give all things whatsoever* he had commanded them, *without note or comment*; but they were to *teach* them; which is to compare spiritual things with spiritual, and to apply and enforce them upon the consciences of men. Neither did God himself so give the law to Israel. With it He gave statutes, commandments and judgments, which determined the sense, and the various applications of it. And he commanded Moses, also, in giving it to the people, to comment upon it—"and I will give the tables of stone, and a *law and commandments*, that thou mayest *TEACH* them." Exod. xxiv. 12. When a portion of the scriptures was given to Daniel, though he was a wise and understanding man, yet an angel was appointed to interpret it to him at the same time. ch. 7. 16. and ch. 10. 14. God's own way, and the way which he has commanded his servants to follow, is to give "line upon line, line upon line, precept upon precept, precept upon precept, here a little and there a little."—This principle, *without note or comment*, is inconsistent with the known character and duty of the church as a witness. Whatsoever of truth has come to her knowledge, she is bound in the most solemn manner to confess before men as opportunity is afforded, and particularly *present truth*. But this principle strikes the witness dumb, and suffers him not to utter a word on an occasion highly suitable for declaring the truth. He must not even suggest, by a marginal reference, the comparing of an Old Testament prediction with its New Testament fulfilment. He must not give so much as a hint that the Psalms are for the praise of God. He must, according to this,

take up the Bible as if it had but just dropt from heaven, and give it away. And why? Not because it accords best with his own professed belief and his own practice to do so; for that is very different. He considers that all the help which he can obtain in understanding it, is needful to *him*. Not because he considers all commenting, vocal or written, dangerous; for many who are devoted to this system, do without scruple make use of a substitute for that part of the Bible called the book of Psalms, in worshipping. It cannot, therefore, be any great fear of danger to those receiving the scripture, of accounting that to be divine which is only human.—And therefore, whatever may be the reason, it cannot easily be reconciled with humanity to the ignorant, with honesty towards God's truth, or with any public avowal of our faith.—And it is matter of regret, that not a few, who make great professions, are drawn by this very principle into great inconsistencies. Moreover, this principle is inconsistent with any right principle upon which the Bible can be given away. I shall not enumerate and compare all these with it; but unless we give the Bible from a high sense of its eternal importance to those who are receiving it, and with a sincere and ardent desire that they may truly and fully understand it, it cannot be ~~right principle~~ without this it cannot be a Bible given from a right principle, without ~~any~~ principle. But this would incline us to use all the means in our power to *help* them to understand it. This principle is hollow in itself. It does not meet the sentiments of the constituents. Every man who has any sincere belief at all respecting the Bible, and considers it of any consequence, must wish that every Bible given away may make a convert to that belief; and in following out this wish, would use all those arguments for that purpose which have convinced his own mind. As for those who make no account of their *own belief*, they cannot reasonably suppose that others should make any of their declarations. If proof were required, we might appeal to the facts elicited by the late Apocryphal controversy, which abundantly show that men are still anxious to have their own belief propagated, this principle notwithstanding. These societies do not themselves act strictly according to it. Strictness would require that the scriptures should not be divided into chapters and verses, for these in many instances serve in place of comment: so does the English punctuation. Nor should they give even the character of the Book, for that too may bias the judgment. I shall only add, that of such societies there is not, from Genesis to Revelation, a single suggestion, nor of any to which they are similar, except it be that mixed company, who said upon a time, "Let us build with you, for we seek your God as ye do, and we do sacrifice unto

him," &c. They have, therefore, no authority from scripture. How good so ever their intentions, and how vast the amount of good that may arise out of them, yet it will be said, "who hath required this at your hands?" How much we ought to rejoice that the scriptures are, in the providence of God, widely circulated, cannot be expressed. But our attention ought not for a moment to be diverted by that event from the true character of these societies. They are *not* the church; but they have arisen out of a degenerate and declining state of the church; for had she not left her first love, and fallen back into a shameful indifference, and sunk into the basest slothfulness and slumber, she would have done her work herself, and then there would have been neither place nor occasion for another to take it out of her hands. Neither are they a *reformation* of the church or a reviving of religion; for that consists in the operation of Bible *principles*. But here there is a radical defect. "They have run, and I have not sent them." Can then their public doings be *obedience*? And if not obedience, can they be of faith? If neither of these, they are *any thing* but reformation. When a reformation is coming round, professors "stand in the ways and see and ask for the *old paths* where is the good way, and walk therein." Jer. vi. 16. Had this been a reformation or a reviving, the *church* would have returned to her duty, and the "Law" would have come forth to the world by the "*old path*" out of Zion, and the word of the Lord from Jerusalem. But these societies cry peace, peace, when there is no peace: they have healed the hurt of the daughter of my people slightly. Their amalgamating spirit, pervading the whole religious world, hath, in a great measure, lulled to rest the vigilance which the different sects of professors hitherto exercised over the purity of the sacred text, without setting up in its stead an equal safeguard, while the unbounded confidence which is placed in their untried integrity, affords the most ample scope for designing and malignant spirits, which are not wanting within their pale, to drop their poison into that pure and sacred fountain. The late disclosures of the conduct of the great parent institution in Britain, will prove that this is not theory alone. If I speak, the *world* may oppose it; but woe unto me if I be silent. They are a powerful engine for breaking down, imperceptibly, the *bulwarks of truth*. They are blotting out the distinctions between truth and error.—They are co-operating with kindred institutions in extinguishing any regard that remains for Christ's *present truth*. This very work, under a different name, is their own boast, and needs not to be proved. They are banishing bigotry and party spirit, and increasing harmony and liberality among all

professions, say many of their patrons, who claim for them, on this very ground, universal patronage. The facts which they choose to express by these terms I fully admit to be the effects of these and their kindred associations. And *these* effects, in their progress, do threaten to dissolve all things in religion into confusion and darkness. Let the soul but catch the flame that burns in these institutions, and it kindles up a thousand glowing sympathies for heathen lands. Attachment to the Reformation principles is presently condemned as a cruel bigotry, and the weapons of that warfare are thrown aside, and it is led away a willing captive to *enthusiasm*.—Whence those dreams which have filled the world—of superabounding charity—of union—of the millennium come, &c. ? If they do not positively originate here, yet are they certainly kept afloat by the concurring influence of this and its kindred societies. And it is truly alarming to see the swollen torrent of these popular opinions turning up side down almost every thing in the churches of the Reformation, and threatening to carry all before it headlong into one chaos of confusion.

I say, in conclusion, it is one of the *public snares* of the time, the depth of which cannot be known but by experience ; and to keep out of it is the point of the present trial in providence. And surely it is no easy matter to stand. There are innumerable details of good done in every corner of the earth set before you, to entice benevolence. There is the example of the great, wise and good in the religious world, beside which singularity appears in painful contrast. There are all the arguments which ingenuity can invent or eloquence can pour forth. And if these will not bend the understanding, you shall be plied with the spears and darts of the teeth, and the sharp sword of the tongue, even sharp and bitter words. But I beg the reader only to consider if the weight of all these arguments were multiplied ten thousand times, whether they would be equivalent to a "Thus saith the Lord." If not, they are no more than "the commandments of men."

I may, on a future occasion, submit a few observations on the character of some modern Missionary Institutions and Sunday School Unions.

EGO.

## Miscellaneous.

FROM THE CHRISTIAN ADVOCATE.

### SPEECH IN THE GENERAL SYNOD OF ULSTER.

[Continued from page 521.]

The first of those means to which I shall advert is, a scriptural, plain, and public declaration of the doctrines which we teach. This will apply to the examination of entrants to the ministry, and to the continuation of communion with those who are already ordained.

A public confession of a church's faith should never be a *test to be imposed* upon any man. But it is a public declaration to all men of what that church believes, that they may know upon what terms, and on what professed principles, they enter her communion.

As the church I have already shown to be a witness for God, so a public confession of her faith is necessary, to let the nature of her witness be known. In this way we know what the church of Scotland testifies, what the church of England testifies, what the Greek or Italian churches testify; and we are enabled thus to judge into what communion we can enter with a good conscience, and the hope of edification. I may be told that all this information may as well be received in the present state of this Synod, for we all allow that the Bible is our confession. Granted. But I ask you what Bible is your confession? Is it the Trinitarian Bible, which we consider announcing that the "Word was God?" or is it the Arian Bible, which announces the "Word was Divine?" or is it the Socinian Bible, which, I believe, has it "Reason was Divine?" Answer me *what Bible* is your confession, and then I shall understand you. But, until this be done, to say that the Bible is our confession, is a mere casting of dust into our eyes, which we must either avoid by closing them altogether, or getting, as speedily as possible, into a more salubrious atmosphere.

Another use of public declarations of faith is, to show how far we and other churches can agree. This is a most desirable object. I rejoice to see how essentially we coincide, on all important doctrines, with churches that stand distinguished from us by many barriers of mere external discipline. We are not within the same enclosure; but we are sowing the same seed; we are labouring for the same master; we are actuated by the same spirit. We know what we are, because we have mutually declared our sentiments; and we rejoice that our declarations have demonstrated our kindred and agreement.

There is still another important use of public declarations of faith, in the vindication which, at present, they afford, and in time to come they may afford, to the religious character of those churches by which they are exhibited. The Protestant churches of Germany, Switzerland, Scotland, England, &c. found it absolutely necessary, at the period of the reformation, to give confessions of their faith, in order to vindicate themselves from the many and injurious charges that were brought against their principles. The ancient church of the Waldenses have found their public confessions of great importance, towards vindicating the character of their forefathers from the grossest aspersions; and the time may come, when the Presbyterian church, comprising the Synod of Ulster, may find an equal vindication of her religious character, in the open confession of the principles of her faith. Foreign churches can know nothing of our religious character, but by the religious opinions we publish and avow. And future times can know nothing of what we have been, but by the record we leave behind us of the faith we have embraced.

I am fully aware that, in this age of liberality, the man who stands up as the advocate of creeds or confessions, exposes himself to a thousand hostile attacks. For the liberals of this age are only liberal to themselves; with one exception, indeed, that they are most liberal of abuse to every man who dares to lift the hand of opposition against them. Well, be it so. I only pray that I may be enabled to bear misrepresentation or invective with composure and forgiveness; and that God may enable me now, and at all times, to vindicate the cause of truth, and exhibit the fallacy and inconclusiveness of the arguments by which it is assailed.

That an improper use has often been made of creeds and confessions, I willingly admit; but when I have admitted so much, I have only said, that, in the hands of men, every thing has been abused. Reason, the word of God himself, the Lord's supper, and every good gift of God, have been abused; and so evident is this fact, that it has passed into a logical proverb—that we are not to argue from the abuse of any thing. Taking it, then, for granted, that every honourable opponent will argue from other principles than the abuse of creeds, I shall proceed to explain the sole purpose of church creeds, and then vindicate their use from the objections now urged against them.

Every man has a creed, for every man believes something; and a creed is merely what a man believes.

The sole purpose of a creed, then, is to show what a man believes, or what a church believes. Every thing beyond this comes under the head of abuse. When we call upon a man,

then, for his creed, we merely ask, what does he believe ? and I confess I can see no principle, either of politeness or religion, that forbids the question, nor any principle of honesty that entitles any man to refuse a reply.

I have given to the subject all the attention in my power, during the entire progress of the discussion ; and the arguments urged against reference to creeds, seem to me reducible to the following arrangement. I shall state them in order, that I may meet them with a refutation :

1. It has been argued, that "we wish to impose a test." There is a double fallacy in this argument. We *impose* nothing ; for imposition implies power, with pains and penalties for refusing compliance. Thus, in popular use, the word *test*, signifies something to be taken, in order to qualify for office ; and which, if taken, the right to the office follows. Confessions of faith have been so abused ; but any such abuse must be far from our minds. Were a man to sign a confession of faith again and again, I should not consider him one whit better qualified for the ministerial office than before his signature. My conviction of the sincerity of his profession, the scripturality of his views, and the sanctity of his life, would, in my mind, be his sole qualifications : for the signing of a creed I consider not as a test : I merely view it as a means of putting to a man this plain question, *What do you think ?*

2. The second argument against the use of any creed is derived from the danger of binding men to any uninspired phraseology. On this subject, let me explain the practice, and vindicate the conduct, of the General Synod of Ulster. At an early period of the Synod's history, it was found, that some persons scrupled to admit certain phrases in the Westminster confession, the acknowledged record of the faith of the Synod. These scruples arose, not from opposition to the doctrines of the confession, but from the phraseology in which some of them were expressed. The Synod, therefore, enacted—that persons, when required to make a declaration of their faith, might have liberty to explain, in words of their own, the sense in which they understood any particular phrases ; at the same time satisfying the Presbytery that they did not reject the doctrine, but merely scrupled at the phraseology. This order of Synod was called, "The Pacific Act ;" and has been the ordinary law in subscribing Presbyteries down till this time. For my own part, I would not wish to bind any man to express his faith in any particular, uninspired phraseology whatever. I would leave him to the free and unrestricted selection of his own words, where he could not adopt mine ; but I would beg him to furnish me with such words as would clearly enable me to comprehend his meaning.

3. But if you are willing to sanction a man's selection of phrases, then why not be contented with mere scripture phrases? Here let me remark, that all the opponents of creeds and confessions would, I believe, at once surrender and throw down their arms, were churches to accept of their declarations of faith in mere scripture phrases. And why are they not contented with such declaration? Why, just because it is no declaration. Let me respectfully beg your attention to this point. A confession in scripture phrases is indeed a declaration of what *God has said*, but not an account of the *meaning man attaches* to God's sayings. Mr. Montgomery has undertaken to show, that he holds no opinions inconsistent with the Word of God. In other words, as he is generally understood to be an Arian, and as he may fairly be considered as the representative of the entire body of the Arians of this Synod, Mr. M. undertakes to prove that Arianism is consistent with the Word of God; and that by consequence, the faith of Trinitarians is inconsistent with that Word. Now, how does Mr. M. effect this demonstration? Why, by declaring that he believes his Bible. This is a specimen of that form of sophism, which, by proving too much, is found to prove nothing. I know Mr. M. abhors Socinianism as much as we do. Now, a Socinian will join Mr. M. in declaring that he believes the Bible. Therefore, on Mr. M.'s principles, the faith of the Socinian is also consistent with the Word of God. That is, the Arian and Socinian creeds, which are inconsistent with one another, are yet both consistent with the Word of God.

But let us examine Mr. Montgomery's confession of faith a little more minutely. When Philip, says he, baptized the Ethiopian nobleman, it was upon this simple declaration, "I believe that Jesus Christ is the Son of God." "And I," said Mr. M. "do most decidedly believe this." Mr. Montgomery has also undertaken to prove that Arians hold all the doctrines that can justly be required of them, in order to church-fellowship with Trinitarians. The text adduced to prove this was 1 John iv. 14: "We do testify that the Father sent the Son to be the Saviour of the world; and whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God." "Most cordially," said Mr. M. "do we believe this doctrine; we subscribe to it with all our hearts and consciences." Now, all this looks very fair, and sounds most orthodox, and after all contains not one word to the purpose. Had we asked Mr. M. what the Bible had called Christ, he had answered rightly, "The Son of God." But we ask him not what the Bible *says*, we ask him what he thinks the Bible *means* by "Son of God." Does it *mean* that he was "God manifest in the flesh," or does it mean that he was an angel

or created spirit; or does it *mean* that he was a man of like infirmities with ourselves? When Mr. Montgomery has answered these plain questions, we shall then be able to estimate the amount of an Arian confession. And I do appeal to Mr. M. by the value he puts upon simple truth, whether the use of equivocal language be worthy the character of an honest man? The language of scripture is not, indeed, naturally equivocal. But the introduction of Arian and Socinian doctrines have made it so. Must not then every man, upon the principles of common honesty, employ such explanations as will show to every one the real sense and meaning he attaches to the divine word. Ramohun Roy, a Bramin, and sort of a Socinian, will immediately adopt Mr. Montgomery's creed. Christ, he will tell you, was the Saviour of the world, for he saved men from error by his use of excellent precepts—Christ, he will tell you, was the “Son of God;” for by “Son of God,” he means merely a good man. Let it then be remembered, that when we ask a man for his profession of faith, we ask him not for the *words of the Bible*, but for an honest declaration of the *meaning he attaches to these words*.

4. To the use of confessions it has been ingeniously objected by Mr. Fletcher Blakely, that we require first to understand the Bible, and then we make a confession *a rule for understanding the Bible*; which we are presumed to understand before the confession was made. To this I answer—a confession is no *rule for understanding the Bible*; a confession is a mere declaration of what we believe to be the *meaning of the Bible*.

5. The same individual has argued, that by a confession we *add to the Bible*. Did the gentleman but weigh this charge, I am convinced he would retract it. What! does he mean to bring us under that awful sentence pronounced in the book of Revelation, against those who add to the word of God! I cannot believe him so liberally uncharitable. His charge arises from his continual mistake about the nature and purposes of creeds. They are not made to add to the word of God, or to have any authority as the word of God; they are merely intended to declare what we believe to be the meaning of the word of God. They are not to be considered an authoritative declaration of what God has said, but of what we believe to be the import of his saying.

6. He has likewise charged us with an invasion of the rights of private judgment. In answer to this I shall suppose that Mr. B. subscribes to my description of “private judgment;” and if he do, I deny that the making of a confession of faith is an invasion of private judgment. I aver that it is an exercise of private judgment. An individual comes to the Bible,

and by every means which God has bestowed upon him, he endeavours to ascertain its meaning. He propounds this meaning to others; and on a similar examination, they agree with him. This agreement is a mere aggregate of private judgments. Well, in their union of private judgments, they determine that persons denying doctrines which they hold to be fundamental and essential, shall not be considered of their company. Ah! replies the objector, if you deny me admission, you invade my private judgment. It may be so, reply the others; but if you intrude, you invade our private judgment. We leave you, sir, undisturbed, to the choice of your own companionship; nor shall we intrude upon you farther than by our opinion, if you will listen to it. If we cannot convince you of your error, and our correctness, we beg to part, and to part in charity. But surely, sir, if your private judgment be to overturn our private judgment, this is not liberality, but tyranny over our own consciences.

7. From the same quarter we are charged with presuming to express matters *better than God*. Another awful charge, and just as unfounded as the foregoing. What is it we presume to express? Not what God should have said, but what we *believe he meant, by what he did say*. I have yet to learn that there is any presumption in telling, in the plainest language, what opinions we do hold; or in giving our best interpretation of any portion of the divine word. A creed is merely such a statement, such an interpretation. Were the objector to carry his imaginary principle to its legitimate consequences, he would never preach another sermon. The moment he would commence an interpretation of scripture, a statement of what he believes the scriptures to mean, he would be horror struck with the idea of attempting to express the matter better than God; and his entire services would consist of a mere recitation of the words of the Bible.

8. We are charged with putting our creeds into the place of the Bible. I answer, we do no such thing. But as different persons understand the Bible in different senses, we declare, by a confession of our faith, *in what sense* we understand it.

9. We are charged with claiming infallibility. I pause not to argue the church's infallibility. But I shall fearlessly announce, that there is a scriptural sense, in which every true believer is infallible. This I learn from Jesus Christ, the Lord. John vi. 45—"And they shall be all taught of God." Now I know that God must be an infallible teacher, and that every one, taught of him, must, in the scriptural sense, be infallible. But in declaring our creed we claim not to be infallible interpreters of God's meaning, but honest interpreters of our own;

or, if you will so have it, infallible interpreters of our own meaning. I do believe that every honest man is able infallibly to declare what he believes—what he disbelieves—or where he is in doubts. Now, this is all that we, by a declaration of our faith, propose to do. It is not fair to conjure up the phantom of Romish infallibility, and charge us with all the enormities committed under its guidance. We disclaim all connexion with its origin and principles. But, without presumption, it will be admitted, that we know our own opinions, and that we can honestly, that is infallibly, declare them to the world.

10. But, as in all cases, the appeal to matters of fact must form the strongest arguments, so we have an open and bold appeal to the condition of those churches that have adopted public confessions. The church of England, we have been told, is overrun with Arianism, notwithstanding the orthodoxy of her thirty-nine Articles. For any thing I know, this may be the case; but so far as my personal knowledge extends, it is totally untrue. My acquaintance with the ministers of that church is certainly not very extensive, yet is far from being inconsiderable. And I am bold to aver, that within the entire circle of my acquaintance, there is not an individual that I believe to be either Arian or Socinian.

The church of Scotland has also been adduced as an example of the inutility of public confessions. We were told last year, by a member of this house, who may be presumed to be well acquainted with the state of the Scottish church, that it is infested with the diseases of Arianism, of even Socinianism, to no inconsiderable amount; and is as much diversified in religious sentiment as we ourselves can possibly be.

I cannot presume to speak of the church of Scotland as matter of personal knowledge. Yet I know most of the ministers of Edinburgh, either personally or by religious character—I have a similar acquaintance with many of the ministers of Glasgow, and its neighbourhood—and so far as my acquaintance extends, and it is not inconsiderable, I feel enabled to enter against the statement alluded to my decided protest. I have no doubt the individual who made it, did honestly believe it—yet I am bound, on the knowledge I have of the church of Scotland, to say, I do not believe it. Such a statement about the church of Scotland appears to me to rest much upon the same kind of evidence on which rests the statement concerning one of her greatest ornaments; I mean Dr. Chalmers; which statement was not only made in this Synod, but formed into a foundation for two arguments. And yet it has no foundation of truth, beyond the imagination of the individuals by whom it was originally propagated. It was, sir,

openly stated, last year, in this house, that Dr. Chalmers, when a minister of the church of Scotland, had been a Socinian!! I have since made inquiries upon the subject from a source that cannot be doubted: and I can tell to this house that the statement is totally erroneous. Dr. C. was at all times of his ministry a Calvinist. True, he has said in his Address to the people of Kilmeny, that he had tried upon them, for years, the influence of "a moral experiment;" but this merely alluded to the more legal form of his preaching, previous to his adoption of that evangelical strain which has since delighted and enlivened the hearts of listening thousands.—A Calvinist may preach the law, and give it a prominence over the doctrines of grace; and this is the sole foundation for the charge of Socinianism in the distinguished individual with whom the character of the Scottish church was involved. I do then say that those churches, in proportion as they have openly, uprightly, and determinately, employed their acknowledged creeds, have, in that proportion, preserved their doctrinal purity,—while we have connived, like Geneva, at the neglect of our creeds, have, in the proportion of our neglect, been invaded with Arianism, or occasionally, Socinianism; and are found, at this day, not going hand in hand with one mind and one judgment, but contending, like children, about the first principles of the faith, and wasting in polemical debates the blessed days that should be dedicated to the higher purposes of edifying the body of Christ.

Having now, sir, endeavoured, and I hope successfully, to overturn a host of straggling objections collected from different quarters, I come to engage with the condensed phalanx which Mr. Montgomery has so powerfully led on against us. Permit me, sir, to pause for a moment, and pay the tribute of my admiration to the splendour in which he has exhibited his array of argument. When last year he depicted the miseries of a minister's unhappy wife, whose husband came home to her, having avowed his real religious opinions, I could scarce refuse a tear to the imaginary distresses of "the admirable tragedian." But when, this year, sir, he summoned up the full energy of his powers, and gave us, scene after scene, in every possible variety, I almost was induced to forget the presence of Moderator, and Synod, and the crowded audience around us, and to believe myself transported to Arabia, and witnessing a modern exhibition of Aladdin and the wonderful lamp. I could almost fancy I saw him rub this lamp of wonders, while the first scene presented me with a lecturer on polemic theology. The lecturer began with announcing, with all due solemnity, this important proposition—"Religion is a matter entirely between a man and his God." This proposi-

tion sounds well. It served the lecturer to show, that we, as a Synod, could, therefore, have no possible right to interfere in the matter. It is strange, sir, how nearly a proposition can approach to truth—and, after all, be untrue. That religion is a *matter between man and his God*, is a truth most certain; but that religion is a matter *entirely* between man and his God, is an assertion most unfounded. Were the lecturer's proposition true, I wonder how a minister should attempt to interfere in the religious instruction of his parish. Why is he to be instant in season and out of season, to exhort, rebuke, with all long suffering and doctrine? Were the proposition true, I wonder why Paul has said, "Now, then, we are ambassadors for Christ; as though God did beseech you by us. We pray you, in Christ's stead, be ye reconciled unto God." Were the proposition true, well might our children turn round upon us, and say, "How dare you press upon us the reading of the Bible, the committal of Catechisms, or the troublesome attendance of the Sabbath? There is a great man who has lately discovered that religion is *entirely* a matter between man and his God; and therefore we beg you will not interfere. If you attempt, in any form, to influence our minds, you are interfering in a matter in which you have no concern." I wonder what criticism the lecturer would make upon a juvenile essay of this description. He would reply—"You are mistaken, my children. Religion is, indeed, a matter between God and a man's conscience: but the means by which the knowledge of it is to be brought to the mind, and the power of it pressed upon the conscience, are committed to me as your parent; and I am commanded by God himself, in Deut. vi. 6. to teach you diligently in his holy commandments; to employ every possible exertion to show you the truth, to preserve you from error, to lead you to holiness; and thus to bring you to the knowledge of religion, with prayer and hope, that you may enjoy its comforts." And is not this Synod, sir, in place of such a parent to the people? Is there a single duty to which the natural parent is bound, which we, the spiritual parents, are permitted to neglect? Not one.—Religion is not then a matter *entirely* between a man and his God. But there is a large portion of its outward instrumentality which is entirely a matter between man and man; yet regulated in its ministration, not by the will of man, but by a strict conformity to the revelation of God. It is upon this principle, sir, that this Synod is bound, humbly, yet vigorously, perseveringly, and zealously, to interfere in the religious instruction of the people—to protect them from error—to furnish them with wholesome instruction in the truth—and

edify, in faith and love, the body of Christ committed to their care.

The second proposition announced by our lecturer was this—"I will be accountable to no man in matters of religion, as no man can be accountable for me." This is another of those simple, yet splendid fallacies, by which inconsiderate minds are led captive. 'Tis a bit of common glass, finely cut, and set as a jewel; deriving its play of colours from a little foil ingeniously placed beneath it. Take it asunder—the colours, and the beauty, and the value, are gone; and a bit of glass, worth not one farthing, is all that remains of your precious gem! I shall separate then this gem from its setting, that its true value may be ascertained. "No man can be accountable for me." This is the reason, the gem of the argument.—Now, if by "accountable," you mean that no man can be made a substitute for you, so that he may perish, and you be saved, I freely admit its correctness. In this sense take it; and draw what conclusion you may. But our lecturer is too wise a man to exhibit such truisms to his pupils. In opposition, then, to the only other meaning he can have, I am ready to affirm, and to confirm it by the word of unerring truth, "that men, in certain circumstances, are *accountable for one another*," and that too under the most awful penalties that the Divine Word has revealed. Ezek. iii. 17—"Son of man, I have made thee a watchman unto the house of Israel; therefore hear the word at my mouth, and give them warning from me. When I say unto the wicked, thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his iniquity, *but his blood will I require at thy hand*." Where is now, sir, the high sounding proposition, that one man is not *accountable* for another? God has spoken? and it is fled; and the sound of its error shall be heard no more.—Yes, sir, Mr. Montgomery shall be *accountable and awfully accountable*, for every word of truth or of error that he has uttered to his congregation. And the minister that instructed Mr. Montgomery, if he kept back the gospel from his youthful mind, or imbued it with one tinge of erroneous doctrine, shall, upon his part, render an awful account for the neglect, or misdirection of that giant intellect. And we, sir, every one of us, must be *accountable for the souls of our people*, if we have neglected to warn them against error, to solicit them to the truth; and if they fall and perish, through our indolence, indifference, or misdirection, *their blood will the Lord require at our hands*.

The other fragment of the lecturer's proposition—"I will be accountable to no man in matters of religion"—is a bold,

and open, and heroic announcement—yet totally inconsistent with the purposes of the gospel. I have already proved that the object of the gospel is to bear witness. Now, an *unaccountable witness* is rather a novelty in jurisprudence. It is unlike the conduct of Paul. Acts xx. 27—"I have not shunned to declare unto you all the counsel of God." And it is only by this open and unreserved declaration that the apostle is able to say in the 26th verse—"I take you to record, this day, that I am pure from the blood of all men." Mr. M. is also at total variance with the advice of Pet. iii. 15—"Be ready always to give an answer to every man that asketh a reason of the hope that is in you." This advice clearly indicates an unrestricted accountability, not only of our faith, but of the grounds and reasons upon which our hopes are rested.

But as lectures, sir, are tiresome things, the lamp was rubbed, and the scene was changed. From the comfortable meeting-house of this peaceful village, we were instantly transported to Spain, and found ourselves situated in the great square of Madrid. The bells were tolling sullenly from the steeples of the proud escorial; a dark procession was advancing with slow and measured steps. I saw certain prisoners whom they were conducting to execution. Their garments were painted with evil spirits and flames. And I saw the rack, and the other instruments of torture; and I saw the faggots that they had heaped up to feed the murky fires of their *auto da fe*.—And I heard the prisoners groan and shriek in the midst of their tortures—I started as from a horrible dream, and I exclaimed, what is all this!! "Oh!" replied a proud Castilian that was standing by—"It is merely a Presbyterian minister requested by his brethren to declare his *real* religious opinions."

By another dexterous turn of the lamp, the scene changes from Madrid to Money more; and we pass from the horrors of the Inquisition, to the solemnities of the communion. Mr. Barnett had declared, what I believe every evangelical Presbyterian in the kingdom will declare, that he was not an advocate for what is called *open communion*; and that, under certain circumstances, he would feel himself warranted in denying, to certain individuals, admission to the Lord's table.—Mr. M. professed himself horror-struck at such an audacious interference; and to complete the tragedy, thought fit to kill the applicant on the very night of the refusal. All this, no doubt, seemed very fine, and quite irresistible, to the advocates of, what is called, open communion. But I do profess myself so much a pupil of "the old school," that I believe it to be in direct opposition to the word of God. Will Mr. M. read, at his leisure, 1 Cor. v. 11—and then say, if we are not

with such characters to eat an ordinary repast, are we to make no attempt to exclude such characters from the sacred ordinance of the Lord's Supper. Will Mr. M. also consider 1 Cor. xi. 27—and will he then say, whether Mr. Barnet, who instructs, exhorts, and warns, or even authoritatively forbids the unhallowed approach of ungodly men to the Lord's table, or those who admit all characters, without any distinction, be the real friends of such unhappy individuals? That the scrupulosity of examination has been greatly relaxed, that the fence of discipline has been sadly broken down, and that, under the pretence of liberality, licentiousness has been encouraged, are melancholy marks of the degeneracy of churches.—Nevertheless, the foundation, a discriminative discipline, remains unshaken, both on account of the danger of unworthy communicating, which affects the communicant himself; and upon account of the duty of the church, to preserve, as far as possible, the purity of her fellowship, and the efficiency of her discipline.

Scarcely ever in my life, sir, was I more surprised, than when, from this solemn scene, we were magically transported to the top of Parnassus—where “the Goddesses around did throng, and all the Muses nine,”—while Mr. M. himself appeared in the midst—the “Magnus Apollo” of the assembly. Then, by way of relieving our tired faculties, we had a farce—and “mental lodgment,” and “private judgment,” rung again and again in our ears—and “we did laugh, sans intermission, an hour by his dial.” But, in midst of our amusement, the lamp is rubbed again; and lo! we are transported to the lofty mountains of Dungeness. The sun is riding high in the heavens; his beams are sleeping on the heath; the peasantry are pursuing their peaceful toils, and the children are gathering the fuel for the ruddy bonfire of midsummer.—The cattle are ruminating in quiet, or lowing to responsive echoes: and the clear blue sea sparkles in the distance of the west, reflecting the beauties of the scene in the mirror of its placid bosom. The genius of the scene is rolling slowly along, enjoying at once the beauties of nature, and the comforts of his easy chariot; and his mind is indulging in all the reveries of the sublime and beautiful, or soaring into the loftier contemplations of exalted piety. But mark ye, how suddenly and lamentably the scene is changed. The contemplations of philanthropy are interrupted and disarranged; and the late placid face of nature assumes a sudden and unaccountable scowl, indicative of some mighty, and monstrous, and adverse agency. Can the Muses of epic poetry or tragedy, account for this wondrous change? or, if there have arisen a Muse of novel or romance, can she aid us in explaining the

phenomenon? Yes, between them, somehow, they have discovered a solitary Calvinistic minister, plodding his weary way to the meeting of the Synod of Ulster, and nature has shrunk affrighted at his presence, and the genius of Arianism has participated in the discomposure. John Calvin, I have heard many a charge laid at thy door; and, from Pope, I have heard of "Presbyterian sour;" but the master-charge of all remained for you, Mr. Montgomery, when you made the presence of a solitary Calvinist cast a gloom over the festivities of nature. If this thing be a jest, 'tis a very good jest. But Mr. M. is no joker. If it be meant for a picture, 'tis a very good picture; and as fine a specimen of the "creative," as you would wish in a summer's day. But Mr. M. avers that it is sober earnest, and real fact. Then as such let us examine it.

Look out upon that placid scene which the lamp of Aladdin has summoned up before you. Mark well the genius of the story entranced in the contemplation of its loveliness.—The scene is overcast—the reverie of pleasure is interrupted; and the cause of disturbance assigned, is the unhappy appearance of a solitary Presbyterian minister. Alas! how prone are we, poor mortals, to ascribe to others the evils which we should charge against ourselves! When the philosophic reverie of Mr. Montgomery was so unhappily interrupted by the presence of this Calvinistic intruder, had he paused to turn his eye from the bright sun and blue waters of the west—and had he cast one glance to the eastern side of the horizon, he would then have discovered, that his disturbance arose not from the presence of this unwelcome visiter, but from the consciousness of the bitter things that he himself had recorded against him or his brethren. In the east, he would have seen flaming on high a banner, inscribed with the terrific words—"UNANSWERED, and UNANSWERABLE;" and beneath this title, he would have read the following list of names, and charges the most comprehensive in crime, that has ever yet been recorded in the annals of liberality. In the front, you read how this man and his brethren are charged with conjoint "weakness and wickedness." Our effort in what we believe the cause of truth, is denounced as "an impious attempt." Then follow, in rapid succession, "impious vanity,"—"make hypocrites of the weak, and the crafty, and the worldly,"—"you clasp, with the grasp of friendship, the hand that is black with the stains of perjury,"—"falsehood and dissimulation are your bonds of union,"—"your course of procedure is "tyranny, Jesuitism, and hypocrisy,"—"libel on the Deity,"—"impious supposition,"—"solemn signature to a lie." Then we have the "bigoted multitude,"—then a man whom we compel to bring "falsehood upon his soul:"

then follow "these fanatical times,"—"fury of persecution,"—"traitors among us,"—"treacherously turning on their comrades,"—"real traitors,"—"ignorant enthusiasts,"—and the "lowest dregs of fanaticism;"—while, to bring up the rear, something is hinted about the "malignity of a demon." Now, the whole of these accusations, so blazoned on high, are accompanied with the critical observation, that the "Old Lights" of this Synod had "adopted a vulgar system of abuse." If they have done so, I am really ashamed of them. Abuse is at all times bad sense, bad argument. But vulgar abuse is worse than mere abuse, because it is lower in the scale of civilization. Should any of my brethren, then, feel inclined to improve the system of abuse, I know not any method by which they could so effectually rise from the *vulgar* to the *polished* style, as by committing the foregoing choice epithets to memory, and employing them upon all occasions when they may feel abusively inclined. And if, by such employment, their abusive capacities be not sufficiently invigorated and elevated, I do pronounce them beyond instruction; and would earnestly entreat them to lay the practice aside for ever. Which side of this house has most erred by the employment of abusive phrases, it is not for me to decide; yet I have judged it necessary to cull the few foregoing "flowers of Arian rhetoric,"—the very "elegantiae" of the school of "civil and religious liberty,"—because the reading of them in the pages of a newspaper, was originally sufficient to throw half a kingdom into a kind of hysterics of delight, and to induce their publication, "*solely* with a view of disseminating principles of *Christian charity* and *mutual forbearance* amongst persons of all religious persuasions." And perhaps, sir, upon the principle of "*lucus a non lucendo*," they may be tolerably efficacious in producing the desirable result. And I am not without a kind of belief that the men who used them once, would not now utter them again; and that he himself has been the first patient to experience a cure from the severity of his own prescriptions.

Having now, sir, endeavoured to dispose of that part of Mr. Montgomery's address which I would denominate the "picturesque," I come to submit to you a condensed view of whatever can be considered "argumentative."

As the very front of our offending, we are accused of "prescribing a creed" to our brethren. I answer—we prescribe no creed. We openly tell our own opinions. We say to those who wish to join us, "what are your religious opinions?" If we cannot agree, we part as we met. We *give* our own opinions openly; but we *prescribe* them to no man. I have already, sir, given you my views of what is called "private

judgment," and, in my statement of principles, this house appeared universally to acquiesce. I shall, therefore, only now add, that while I cannot recognise the use of "private judgment" as a right from God to think as a man pleases without restraint from the revealed will of God, I do not therefore imply, that any man has right, or privilege, or power from God, to interfere by coercion with the private opinions of another. I disclaim such interference with any man, except by counsel, advice, or argument. I permit no such interference with myself, except when men come armed with the mere weapons of logical discussion, and scriptural argument. If, by "private judgment" is merely meant, that no public body has a right to *prescribe* opinions to private individuals, I most heartily assent to the proposition. But the same principle that refuses to the public body the right to *prescribe* to the individual, refuses to the individual the right to *prescribe* to the public body.—My private, my individual opinion is—that we should not hold intimate church fellowship with persons differing from us on fundamental doctrines of religion. Mr. Montgomery thinks we should be united, though of the most essentially discordant materials. Whether now, must Mr. M. or I surrender our individual opinions? My plan is, to leave Mr. M. free to form his opinions, and to propagate them as he may, but not in my company, or under my sanction. Mr. M. is determined to keep in our company, though not over agreeable, with the benignant wish of converting us from our error—and, trifling as the influence of our sanction may appear in his eyes, he is determined to exhibit it in the eye of the world. And will we, *nil we*, he and his brethren will not part from us. Who now *prescribes* the creed in this case? I answer, it is Mr. M. and his friends who wish to exercise over our faith such overwhelming lordship, as will not even permit us to choose our own company.

To prove, however, that we should rest fully satisfied with the principles of his faith, Mr. M. declares, "the Bible is our (the Arian's) creed." So says every Socinian in the kingdom. Yet, would Mr. M. therefore give him the right hand of fellowship? But, when Mr. M. announces "the Bible is our creed," surely this is as much a creed in "*human language*," as the Westminster Confession or Thirty-nine Articles! Had I Cruden's Concordance before me, I am afraid I should search in vain for such an announcement. Strange! that Mr. M., who has such an aversion for what he calls "*human language*," in declaring his religious opinions, should yet manufacture a creed in which *Scripture language* is not to be found. To illustrate the delusiveness of Mr. M.'s declaration, I merely reply—you say, the Bible is your creed—we ask you, *what Bible?* The Arian Bible? The Socinian Bible? or the plain "or-

thodox" Bible? Till these questions be answered in plain, intelligible "human language," Mr. M.'s declaration of creed conveys no more of his *meaning* than if it were spoken in a language we did not understand.

But you must not inquire into our opinions, says Mr. M., for, "when creeds were formed, corruptions began." This proposition is marvellously near the truth. Reverse the ends of the sentence, and you have it perfect. It will then stand thus. When corruptions began in the churches, then creeds were formed to counteract them. The corruptions of Arius surely preceded the Nicene creed, or else my knowledge of church history is wonderfully erroneous. That the best and most scriptural creeds have formed insufficient barriers against error, is a fact I will readily admit. But wherever they have been inefficient, the fault has been in the administrators, not in the law. The church of Geneva has been overwhelmed with neology; but not till after her ministers had begun, under the influence of Voltaire, to "take the liberty" of dispensing with her established creeds. Just the same was the case of the Synod of Ulster. In proportion as her Presbyteries adhered to their public formularies, in the same proportion did they retain their orthodoxy. In proportion as Presbyteries laid their formularies aside, in the same proportion were they overspread with Arianism. And just in proportion to the return of Presbyteries to orthodoxy, has been their resumption of the ancient formularies of the Church of Scotland.

But, says Mr. M., "we hold all that you hold," as essential to religion; and he undertakes to prove this by a public repetition of all that scripture declares about the dignity of the "Son of God." You, says Mr. M., *hold* this, we *hold* the very same. No doubt, I reply, you hold the same *words*; but mere *words* are but *sounds*; it is your *meaning* we would have. And until you tell us the *meaning* you attach to the *words*, we really do not know whether we hold in common to the amount of *one single idea*.

Mr. M. replies by repeating a roll of scripture phrases.—Now surely, he observes, we hold the *truth*; for "the *truth* is in the scriptures." No doubt of all this; the *truth* is in the scriptures; but Mr. M.'s *meaning* is not in the scriptures.—The *meaning* he attaches to scripture, is, in his own *heart and head*—let him tell us what is there, and we will know how to reply to him.

Let us then, says Mr. M., leave "*all disputed points; points trifling and unessential*;" and let us come to an agreement upon undisputed, important, and fundamental matters. [Mr. M.—"I did not use the word '*trifling*.'"]

Mr. M., sir, denies that he used the word "trifling." But I noted it down at the moment it was uttered; and my friend, Mr. Houston, with whom I have never spoken upon the subject, has it also in his notes. A coincidence sufficient to establish my correctness. Mr. M. no doubt, remembers how he applied the word "trifles" to the same subject at Strabane; and perhaps he has some slight recollection of the application I made of it in reply to his "unanswered and unanswerable" speech. But as he now denies the use of it, I waive all reference to that part of the subject; and confine myself to the words he has not denied—"undisputed and unessential."—And if, sir, our creed is to be formed of "undisputed points," we must far excel those individuals who are characterized as "scanty in creed." There is not a point in religion that has not been over and over again disputed. The existence of the world, the very being of God, as a spirit, have been disputed. Were we to take Mr. M.'s advice, and avoid any disputed point, we might fly round the world like Noah's dove, and return with wearied wing, to our meeting in the Synod of Ulster, without obtaining one single spot of undisputed ground as a rest for the sole of our foot.

And, alas! sir, is it come to this! that the character of our Lord himself is announced as a point "not essential."—Surely, sir, the doctrine of his deity is *essential* to the Bible, for the "Word was God. Surely it is *essential* to my salvation, for I require an Almighty Saviour. Surely it is *essential* to our worship, for men are commanded "to honour the Son, even as they honour the Father." Surely it is *essential* to our principles, for while the Bible demands of us to love the Lord, our God, with *all our heart and all our soul*, the same word declares that the *love of Christ* constraineth us; and that if any man love not the Lord Jesus Christ, let him be anathema, maranatha. If this doctrine, then, be not *essential*—after its rejection, what can be essential? Justification by faith has been well said by Luther, to be "articulus stantis vel cadentis ecclesiæ;" and I would not hesitate to say, in humble imitation of so great a man, that the doctrine of our Saviour's supreme and essential deity, is, "articulus stantis vel cadentis mundi."

However the Churches of Christ are found to differ upon minor points of doctrine and discipline, upon this great and fundamental article there has ever been a most striking uniformity. After this, and every other point of uniformity, I believe it to be our duty to labour. But Mr. M. gravely informs us that "any attempt at uniformity is a striving against God." I do not wish to secularize the talents of Mr. M. when I wish he had been a Painter instead of a Divine. You recollect how his eye roamed over the varying undulations of

hills, and valleys, and green fields, and barren heaths, and all the wonderful dissimilitudes "of the human face divine;"—even the clouds themselves were compelled to lend their morning blushes, and their evening gray, to furnish the wondrous catalogue of varieties with which nature abounds. The picture, I confess, was beautiful; but Scripture and argument were sadly wanting. But there has not yet been discovered a universal genius. We are not therefore to be surprised, if Mr. M., while he charmed us with his painting, fell off in his logic. The world is not a uniform plain, says Mr. M. : ergo, let not two of you have the same articles of faith. There are not two human faces alike, says Mr. M. : ergo, any attempt to bring men to think alike on religion is to strive against God. I do declare, Sir, if this be reasoning, I require some additional lectures from Mr. Montgomery; for it is a mode of coming at conclusions of which I have been hitherto in profound ignorance. Visible and material objects are unlike one another: therefore, concludes Mr. M., the souls of men, which are invisible, and spiritual, must in their conceptions of *truth* be unlike one another—and any attempt to bring men to uniformity of opinion about what *truth* is, will be found "striving against God." Let us, however, hear the opinion of Paul upon this point.—Eph. iv. 13—"Till we *all come in the unity of the faith*, and of the knowledge of the Son of God, unto a *perfect man*, unto the *measure of the stature of the fulness of Christ*: that we henceforth be no more children tossed to and fro by every wind of doctrine—but speaking the *truth in love*, may grow up into him in *all things* which is the head, even Christ." These words require no commentary.

An outward conformity might be produced by the mere taking or signing of *tests* and under the influence of *pains or penalties*,—by the terror of censures, suspensions, or degradations; but from such attempts at uniformity my heart recoils. But I seek a spiritual uniformity, produced, under grace, by freely laying open my own opinions, and by as freely ascertaining the views and dispositions of those who might wish to join me in religious companionship. Such an uniformity I believe not only agreeable to the will of God, but absolutely necessary to the attainment of the end for which Churches were instituted—the edifying of one another in truth, and faith, and comfort, and love, which are in Christ Jesus.

But if you make any such inquiries into religious opinions, "you will," says Mr. M., "press hard on the brethren."—Such an argument requires no answer. That man must have a curious idea of his own opinions when it *presses hard* on him to reveal them.

(To be concluded in our next.)

FROM THE QUARTERLY REVIEW.

**THE PRESENT STATE OF THE JEWS.***(Concluded from page 506.)*

We have said enough to show that Rabbinism is the subject of serious attack on the part of the enlightened Jews, and of hostility direct on the part of the Russian, and indirect on the part of the German, authorities. It is true, that very many of the German, and the greater mass of the Polish Jews adhere to it ; but assaulted as it is, on so many sides, by power in a righteous warfare, and by all that reason, wit and literature can bring in arms against it on the part of the educated Israelites, its ruin, though it may be protracted, is certain.

These Israelites are indignant at their long and unworthy slavery under its yoke ; they fully perceive that it kept them in stupifying and debasing vassalage amidst enlightened millions ; and this is not the day in which despotism, even if rationally exercised, will be easily endured. In the mean while, rabbinism, to do it justice, has defended itself valiantly ; it has kicked and brayed with all its might and main, cursing and anathematising until it is hoarse ; but its doom is sealed.—The Jews in Germany are abandoning rabbinism in shoals, and will all finally leave it ;—what then are they to become ? This desertion is beginning to show itself in Poland ; and the Jews themselves, who believe in the prophecies, are led by it to think that some new and important dispensation respecting them must be at hand. In the German universities, whither the most gifted and ardent of their youth resort, the risk of their falling into scepticism, neologism, the mad metaphysics of the day, or pantheism, is infinitely greater than the chance, in the present state of things, of their enrolling themselves under the comparatively small number of those who, in these institutions, profess genuine Christianity, and this experience has but too well proved. But further—the Jew, though he may have thrown off rabbinism, can no where have found or undergone a discipline calculated to chasten or subdue that extreme pride, which characterizes his race, and, contemplating the doctrine of the cross with a proud inflated heart, if he view it as a Jew he will see in it a “ stumbling block,” and if as a Greek, that is, a philosopher, “ foolishness.” Then, as for a pure worship, such as the so called reformed Jews, profess to seek to restore—we must observe, that no Israelitish Luther or Calvin has yet arisen, to divest Judaism of the rubbish which so miserably incumbers it.

Doubtless there is no state of his religion which we, with a view to his conversion to Christianity, can so much desire to see the Jew placed, as in a belief of the divine origin and au-

thority of the law and of the prophets, with the rejection of every addition and tradition whatever. But let us estimate calmly what is the chance of a rabbi-trained Jew turning from his old guides to embrace a pure Judaism. That the Caraites practise a religion nearly such, or quite such, as we will assume for the argument's sake, we are willing to admit, and it is perfectly intelligible, that a humble, unenlightened people, without institutions of education, and earning their bread by constant toil, should adhere mechanically to the law held from time immemorial by their fathers—a system of ordinances neither weighed down nor polluted by an addition of follies and extravagancies foreign to it, such as the Talmud is—without much reflection, and without being scared from it by whatever imperfections it may contain. But what we have to consider is, what will be the conduct of men of awakened minds, who have a religion to reconstruct or to seek? How many ancient buildings are there moral and political, as well as physical, which remain upright and whole, simply because they are undisturbed, but which the slightest shock would precipitate to the earth, and out of whose superannuated and worn-out relics and materials it would be impossible to restore the fallen edifice! Such a building is Judaism. To instructed and reasoning men, whose anxious and entire attention is turned to the subject of religion, you must present a substance, a reality. Judaism is not a country of permanent occupation and settlement; it is only a road to such a land; and, moreover, it is a very rough one, and defies macadamization. Judaism is a transitory religion, and one of transition, too; a passage to, and a preparation for, Christianity: its very imperfections, and moreover its types and prophecies, and beside other most important purposes, are visibly framed and devised to excite the desire for, and the sense of the necessity of a further revelation, which shall afford its completion; but we cannot offer it as such a passage and preparation to Jews, who are at once averse to Christianity, and in quest of something final, positive and perfect, with a shadow of a chance of success.—They will of course seek a religion, sufficient in itself for their guidance and support. But will they now discover either in Judaism, even in its purest shape? Many of them are well acquainted with the morality of the New Testament, and they will find in the old a moral law greatly inferior to it, and imperfect as our Lord has shown. They will find religious ordinances which cannot be executed but by a priesthood of a particular family, of which every trace has been lost for ages, and of which none could now be recovered but by a miracle, and in particular, a law of sacrifices which, for the same reason, can no longer be offered up—sacrifices which, bloody and perpe-

tually renewed, at once indicated the necessity of an atonement, and the incompleteness of theirs. They will find the immortality of the soul, and future rewards and punishments signified and intimated in the Old Testament, but nowise announced by the law as matters of faith, and as furnishing rules of conduct. They will read that the Almighty, when speaking of the children of Israel, declares, that he "gave them also statutes that were *not good*, and judgments, wherein they should *not live*." (Ezekiel xx. 25.) These are not the times, and such is not now Israel, that the holiness and beauty of the old law shall again be engraven on his heart under the terrors Sinai, though it may well be, that a new and more perfect law shall be written there amid the convulsions and the wreck of nations. The most active and intelligent spirits of the race, whose impulse will assuredly be followed by thousands are in perilous risk of being engulfed in the whirlpool of a godly philosophy. On the other hand, as we have stated, a far more favourable impression in respect to Christianity than ever before existed among them, has been made on the minds of very many of the Israelites. It is now for this great Protestant maritime nation to decide whether, in this crisis of the fate of the ancient people of God, it will listen to the exhortation addressed to it, as "the land shadowing with wings," "that sendeth ambassadors by the sea," by one\* of the ablest of the interpreters of the Scriptures, who have adorned its venerable church, and lend its powerful aid to "bring a present unto the Lord of Hosts of a people scattered and peeled, and from a people terrible from the beginning, a nation meeted out and trodden under foot."

We cannot quit this subject without adverting shortly to the destiny of a plant which grew up under the shelter of the mighty cedar of Israel, but was destined to endure and flourish when that proud tree was levelled to the earth; for "Thus saith the Lord of Hosts, the God of Israel, Jonadab the son of Rechab shall not want a man to stand before me for ever." Anxious though we all must be, to discover the resting-place of this interesting race, which, according to scriptural record and prophecy, must at least be a distinct and easily distinguishable family,—if not a people,—Midianites, as being the descendants of Jethro, the father-in-law of Moses, and one of whom was Jael, by whose hand Sisera fell,—few of our readers, perhaps, know, that the Rechabites had not escaped the researches of Benjamin Tudela. He declared that he had discovered them in the neighbourhood of Mecca; and this testimony is wholly confirmed by the recent publication of Mr.

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\* Bishop Horsley, on the 18th chapter of Isaiah.

Wolff. The Rechabites were mentioned to him both by Mahometans and by the Jews at Yemen, and called Hybarri; and once, as he was making inquiries respecting them of some Jews, whom he found leading an Arab life in the desert, one of them exclaimed,

"See, there is one of them; and turning his eyes where he was directed, he saw a man standing by his horse's head, dressed like an Arab, but having a more lively countenance than the Arabs; he accepted courteously the whole Bible in Arabic and Hebrew, reading in both, but answered all questions in a voice of thunder. When asked who he was, he read the whole of the 35th chapter of Jeremiah, saying at the close of it, 'I am a son of Rechab.'"

He invited the missionary to visit his people, who, to the number of sixty thousand, live in three oases in the neighbourhood of Mecca, but, like their forefathers, dwell in tents, and neither sow seed nor plant vineyards; and he begged him to bring more Bibles with him. He then mounted his horse and vanished at full speed. It appears that they are circumcised: profess pure Judaism; and possess the Pentateuch and the books of Samuel, Kings, Isaiah, Jeremiah, and the smaller prophets. They say that they always abode in the desert where they now are, except when they repaired to Jerusalem, for the cause stated by Jeremiah; they speak Arabic, but all know Hebrew. They attacked Mahomet in the name of the law of Sinai, but were defeated; and there is a tradition that he was poisoned by a girl of that nation. The Arabs spoke to the missionary, in animated and picturesque language, in praise of the Rechabites, as admirable horsemen, whose movements were most rapid and decisive. They represent the Rechabite cavalier, as deputed by his tribe, before the Mahometan caravans on their approach to Mecca, receiving the accustomed tribute or its refusal, and in either case, vanishing like the lightning, but in the latter as the certain omen of a storm of cavalry soon to burst with resistless fury on the heads of the Moslem. The Jews generally are persuaded that these Beni Rechab, are destined to succour them powerfully on their return to Palestine.

Mr. Wolff also visited the Samaritans: they reside at Sychem, at the foot of mount Gerizim, to the number of fifty families; they are known to be true and honest; they expect the Messiah, and say, that God should be worshipped in Mount Gerizim, and not on Mount Sion. Of the holy writings they have the Pentateuch alone; they have been accused of worshipping the Nohaic dove; but he says they regard it only as a symbol; and other authentic accounts also rebut this charge against them. Mr. Wolff heard of an Abrahamatical family

still existing near Bussorah, and retaining the name of their mother, being called "Beni Keturah."

We must resist the temptation of dwelling on the state and fortunes of another kindred race, although its peculiar existence, like that of Israel, has been justly called a standing miracle—the Arabs; and merely observe, that they possess nearly the whole of the open country, and Land of Promise, except Mount Libanus, (the different tribes, according to Schulze, hiring of the Turkish bassas permission to occupy certain districts,) and that this tented people is the one of all others, which if induced or compelled to evacuate a territory, can do it with the greatest facility. But if we are told that even this land, if restored to Israel, would not suffice to maintain the immense increase of numbers promised to it on its final return, we observe, that one of the promises made to Abraham runs thus: Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates." (Genesis xv. 18.); a prophecy which certainly has never yet received its accomplishment.

If the first wonder of the Hebrew nation be its existence, national and religious; in its dispersion, such as we witness it, the second is that interment, as it were, of the ten tribes for the space of two thousand five hundred years, from whence, if there be any faith in prophesy, they are to arise as from the tomb, to share the splendour of the revival of Israel. It is natural that the eye should seek, with anxious curiosity, for the hiding place in which these illustrious exiles have so long lain buried. But hitherto we have conjecture alone for our guide; such as it is, it appears to point out preferably the Afghans as their descendants. Foster, in his journey from India, overland, through their country, was forcibly struck with their Jewish physiognomy; Sir William Jones subsequently suggested that they might be the children of the ten tribes, and his suppositions countenanced by the fact, that the neighbouring nations believe them to be of Israelitish origin, and by a fact still more material, namely, that they themselves believe it too; for the Jewish name is in such unfavourable repute through the world, that no nation can be suspected of claiming such a descent gratuitously. Mr. Mountstuart Elphinstone, in his very interesting account of his mission to Caubul, throws much doubt on their Israelitish descent, for he states that no affinity exists between their language and the Hebrew; while, on the other hand, the Serampore missionaries (who have more recently and far more fully examined the matter) declare that in no eastern language have they discovered so many Hebrew roots as in the Pushtoo, or Afghani. All testimonies agree in attributing to the qualities be-

fitting them for mighty deeds. They are robust in their persons, and so brave, that they have long been known in the armies of India as their most valiant soldiers, by the name of Putans. The Rohillas, whose courage we have experienced in the field, are a branch of the same people. They enjoy a considerable degree of freedom: are much given to field-sports and warlike exercises; and, are, perhaps, the least intolerant of the Mahometans. It is remarkable, that, excepting possibly that tribe which is contiguous to India---for they are also divided into tribes---and which is said to have imbibed its immoralities, they are represented as being unstained by the foulest of Asiatic vices. If the Afghans be the ten tribes, and the ten tribes be "kings of the east," whose way may be even now preparing, that title may not be deemed too lofty for a nation which has held the thrones both of Persia and Hindostan.

Here this imperfect sketch of an inexhaustible subject must find its boundaries; such is that subject, that, though of the highest antiquity, it must always present something that is new and strange, as well as rich and rare; and we trust to the novelty of matters, which, as it appears to us, we have been able to present to view---by no means to the manner in which these have been treated---for exciting some livelier interest in the present crisis of the Hebrew nation. We believe we shall gratify all our readers by transcribing, in conclusion, Mr. Wolff's translation of a Hymn which forms part of the Liturgy now in use among the *Caraites* in Jerusalem.

*Cantor.* On account of the palace which is laid waste.

*People.* We sit down alone and weep.

*Cantor.* On account of the temple which is destroyed.

*People.* We sit down alone and weep.

*Cantor.* On account of the walls which are pulled down.

*People.* We sit down alone and weep.

*Cantor.* On account of our majesty which is gone.

*People.* We sit down alone and weep.

*Cantor.* On account of our great men who have been cast down.

*People.* We sit down alone and weep.

*Cantor.* On account of the precious stones which are burned.

*People.* We sit down alone and weep.

*Cantor.* On account of the priests who have stumbled.

*People.* We sit down alone and weep.

*Cantor.* On account of our kings who have despised him.

*People.* We sit down alone and weep.

*Cantor.* We beseech thee, have mercy upon Sion.

*People.* Gather the children of Jerusalem.

*Cantor.* Make haste, Redeemer of Sion.

*People.* Speak to the heart of Jerusalem.  
*Cantor.* May beauty and majesty surround Sion—  
*People.* And turn with thy mercy to Jerusalem.  
*Cantor.* Remember the shame of Sion.  
*People.* Make new again the ruins of Jerusalem.  
*Cantor.* May the royal government shine again over Sion.  
*People.* Comfort those who mourn at Jerusalem.  
*Cantor.* May joy and gladness be found upon Sion.  
*People.* A branch shall spring forth at Jerusalem."  
 [Wolff's First Journal, pp. 266, 267.]

[We do not recollect ever to have seen so much contradiction—so much truth and error—so many whims and oddities,—jumbled together in so narrow a compass, and given in the true Methodist style—as are contained in the following extracts from Mr. Cookman's speech. When he says, "that all union which involves any surrender of religious truth, would be pernicious, and promotive of the spirit of infidelity,"—we understand him, and can most cordially subscribe to the sentiment. But when he speaks of "a union in spirit, rather than a union in doctrine," we confess our inability to comprehend him; for we know of no such idea advanced in the scriptures. Many other things might be noticed in these extracts; but we think them so perfectly obvious, as to render it unnecessary. But they exhibit the true character of the age. They have been admired by Presbyterians, Dutch Reformed, Baptists, and Methodists; and we know not by how many other sects. They exhibit the basis of nearly all the religious associations and unions of the day. Can we find a more striking resemblance to Nebuchadnezzar's image? If we cannot, how can the friends of a scriptural profession, yield their assent to "the varied *engineering* of Bible, Missionary, Tract, and Sabbath School societies?" which, according to Mr. Cookman, are "shaking among the kingdoms" so powerfully that "the world feels the earthquake shock." The figure would have been better had Mr. C. said that these Babel-builders are shaking to its centre the system of divine truth. If the Bible be a revelation from God, common sense teaches us, that it must be uniform and consistent with itself, and that it teaches but *one* system of truth; and that on the authority of God himself, we must believe that *one* system: And to say that different denominations, holding various and contradictory sentiments, may all be right, is the very essence of infidelity. Yet such is the monstrous absurdity of the greater portion of professing Christians.]—ED. REL. MONITOR.

*Extract of a Speech pronounced before the Young Men's Bible Society of New-Brunswick, N. J. by the Rev. Mr. G. G. Cookman, of the Methodist Episcopal Church.*

"Time was when for a Presbyterian minister and a Methodist preacher to appear as joint advocates in the same common cause, would have been a crying wonder; but, sir, thank God! the age of sectarian bigotry is passing away,—*"Ephraim is ceasing to vex Judah, and Judah Ephraim."*

I am well aware, also, that many well disposed persons have imagined that the surest method of silencing infidelity, would

be for the Christian church to effect a union in doctrine, to lay aside their peculiarities of religious opinion, and amalgamate into one uniform mass of sentiment and action.

Against such principles of Christian union you must permit me, sir, this night, as an individual, to enter my decided protest. Such union, at present, I should consider unscriptural—calculated to defeat the purposes for which it was intended; in a word, to promote the spirit of infidelity, and injure the cause of vital godliness.

I grant, sir, that on one ground we may all agree without respect or qualification. I mean in the universal circulation of the Holy Scriptures. "The Bible," says Chillingworth, "is the religion of Protestants;" and it is the positive duty of all Protestant Christians to unite in its distribution without respect to sect or party. But, sir, notwithstanding this concession, I hold fast by the original assertion, that all union which involves any surrender of conscientious views of religious truth, would be pernicious, and promotive of the spirit of infidelity.

And, sir, on what ground is this assertion maintained?—Why, that truth, being in its own nature unique, simple, and indivisible, holds no communion whatever with the changeling and contradictory varieties of human error, and therefore, in the present defective state of the human understanding, and of the human heart, it is safer that the Christian church should be divided into parties, conscientiously differing in, but zealously maintaining points of doctrine and practice. For whatever delightful changes the millennial day may elicit, of this I am certain, that in the present degenerate condition of the world, the existing order of things is more favourable to the discussion and developement of truth, the detection of error, and a friendly provocation to love and good works among the various bodies of professing Christians, than any such union.

Permit me to offer an illustration of the principle. Let us suppose, sir, that you are an honest Presbyterian, and I an honest Methodist—that is to say, we each conscientiously believe our own principle to be right. Let us suppose that we are engaged in a friendly debate on the respective merits of our peculiar doctrines. An infidel, standing by, cries out, "Gentlemen, you are both wrong." Well, sir, what is to be done? A fourth person interferes as mediator between the parties.—"Brethren," says he, "the scruples of the gentleman standing by, arise from your contradictory views of divine truth.—Now make a union; lay aside your sectarian peculiarities; be liberal, and think and speak alike." Suppose, sir, we agree. Is the infidel convinced? What says he now? "Gentlemen, I am now doubly convinced that you are both wrong, and I

charge you both with a want of principle and courage, in not maintaining and defending what you believed to be the truth."

What, then, is the amount of the argument? We say, let each sect and party maintain its own distinctive position, and pursue its own plans of operation, in its own way, to the very utmost. Let us agree to differ. We are none of us infallible. It is possible we may all be a little wrong, for it is as natural for man to err as to breathe. But how are we to set each other right? By the silent quiescent neutrality of a nominal union? Nay, sir, in such a motionless reservoir the waters of life would stagnate. Let them rather run and encounter the winds of opposition and the rocks of controversy, and they will clear, and purify, and sparkle. Truth never did, nor ever will lose any of its power by open and liberal discussion, even on religious points. Give it an open field and fair play, and it shall overthrow the empire of infidelity, and conquer this world of sin.

Let then the Bible be the rallying point of Protestant Christians. Let them dispute for truth, not victory; let the God of peace preside in every controversy; yet let all be conducted in the unity of the spirit and in the bond of peace.—Let each go to his post of duty, and without interfering or quarrelling with his neighbour, do his uttermost under his own particular standard; let there be no strife, for we are all brethren, and the world is large enough for us all.

The union then which I would propose, would be a union in spirit, rather than a union in doctrine; let each party of Protestant Christians make its own distinctive efforts in its own way, rather than in a promiscuous union of the general mass. For, sir, depend upon it, David will not fight in Saul's armour, and we can no more make men act precisely alike, than we can force them to think precisely alike. Will you allow me, sir, another illustration in confirmation of these views of Christian union? When we look abroad upon the signs of the times, I think we shall see the religious as well as the political world on the eve of convulsion and conflict. Thank God the Christian world has heard the trumpet of alarm: they are mustering for the battle, and by one simultaneous effort they are coming up to the help of the Lord against the mighty; and never, since the days of the apostles, was there so general a movement as at the present crisis. The leaven of divine truth is powerfully operative through the varied enginery of Bible, Missionary, Tract, and Sabbath School Societies.—There is a shaking among the kingdoms, and the world feels the earthquake shock. Nor, sir, are the principalities and powers of darkness asleep,—they have taken the alarm. Infidelity and antichrist have sounded the trumpet through all

their hosts, and never since the days of the French Revolution, has there been so much activity and determination among the enemies of the cross, as at this present moment.

I believe, sir, we are on the eve of a general engagement.— Now, sir, borrowing the allusion, will you permit me to marshal the Christian army, on those principles of union I have endeavoured to sustain. Let then our Bible Societies, with their Auxiliaries, be a line of forts established along the enemies' frontier, as bulwarks of defence. Let them be military magazines, well stored with spiritual weapons and gospel ammunition; general rallying points for the whole army, and strong holds from whence our missionary riflemen may sally forth on the enemy. Let our Sabbath Schools be military academies, in which the young cadets may be trained for the battles of the Lord. Let the Tract Societies be so many shot houses for the manufacture of that small but useful material.

Having thus, sir, disposed of the outworks, let us endeavour to arrange the army.

Suppose, sir, for example, we begin with the Methodists; and as they are said to be tolerable pioneers and excellent foragers in new countries, and active withal, I propose that we mount them on horseback, and employ them as cavalry, especially on the frontiers.

And as our Presbyterian brethren love an open field, and act in concert, and move in solid bodies, let them constitute our infantry; let them occupy the centre in solid columns, and fight according to Napoleon's tactics, in military squares, ever presenting a firm front to the enemy. Our Baptist brethren we will station along the rivers and lakes, which we doubt not they will gallantly defend, and win many laurels in the lake warfare. Our brethren of the Protestant Episcopal Church shall man the garrisons, inspect the magazines, and direct the batteries.

But, sir, we want artillerymen. Whom shall we employ?— The light field pieces and the heavy ordnance must be served. I propose, sir, that we commit this very important department to our brethren of the Dutch Reformed Church; and, sir, may they acquit themselves with a valour worthy of their ancestors, when the proud flag of De Witt swept the sea, and the thunder of Van Tromp shook the ocean. And now, sir, the army is arranged. We have one great Captain, the Lord Jesus Christ, whose orders we are all bound to obey. Our standard is the cross, and onward is the watchword. Let us give no quarter, we fight for death or victory.

At the same time let us preserve our original order. United in spirit and design, let us be distinct in movements. Let not the cavalry, infantry, and artillerymen mingle in one indis-

criminate mass. Let each keep his proper position, adopt his peculiar uniform, act under local colours, and fight in his own peculiar manner. Thus we shall act with consistency and vigour, without discomposing each other, or disordering the ranks.

Let a strict religious discipline prevail throughout the camp, for we must not suffer that shameful reproach, that we recommend to others what we practise not ourselves. Accordingly, let us, like the soldiers of Oliver Cromwell, read our Bible and pray twice a day in each of the tents.

And now, sir, let us to the field of action. May the God of battles give the victory, and the trembling gates of hell shake to their centre!

Before I sit down I have a duty to perform to that portion of the army here assembled. I have to forewarn them that there is lurking in different sections of our camp, a dangerous and malignant spy. I will endeavour to describe this diabolic spy as well as I can. He is remarkably old, having grown grey in iniquity. He is toothless and crooked. His name sir, is BIGOTRY. He seldom travels in day light, but in the evening shades he steals forth from his haunts of retirement, and creeps into the tents of the soldiers; and with a tongue as smooth, and as deceptious as the serpent who deceived our first mother, he endeavours "to throw arrows, firebrands, and death," in the camp.—His policy is to persuade the soldiers in garrison to despise those in open field; and again, those in open field to despise those in garrison; to incite the cavalry against the infantry, and the infantry against the cavalry. And in so doing he makes no scruple to employ misrepresentation, slander, and falsehood—for like his father, he is a liar from the beginning. Now, sir, I trust the army will be on the alert in detecting this old scoundrel, and making a public example of him.

I hope if the Methodist cavalry catch him on the frontiers, they will ride him down, and put him to the sword without delay. I trust the Presbyterian infantry will receive him on the point of the bayonet; and should the Baptist find him skulking along the banks of the rivers, I trust they will fairly drown him; and should he dare to approach any of our garrisons, I hope the Episcopalians will open upon him a double flanked battery: and the Dutch Reformed greet him welcome with a whole round of artillery.

Let him die the death of a spy, without military honours: and after he has been gibbeted for a convenient season, let his body be given to the Quakers, and let them bury him deep and in silence. May God grant his miserable ghost may never revisit this world of trouble.

**REMOVAL OF INDIANS WEST OF THE MISSISSIPPI.**

*Extract from the Report made Feb. 18th, by Mr. McLean, from the Committee on Indian Affairs, to whom had been referred the plan of removing the Indians westward of the Mississippi.*

"The condition of the four southern tribes, the Chickasaws, Choctaws, Cherokees, and Creeks, has become extremely critical. There does appear to have arrived a *crisis* in which the salvation or destruction of those tribes is involved. Some of the States within whose limits they are situated urge their removal, while many of the Indians cling to their soil. Repeated efforts have been made by the General Government to reconcile the parties, and to obtain the consent of the Indians to remove, but some of them still persevere in their refusal to go, and call upon the Federal Government for protection. No force has been employed on either side, but the right of sovereignty in the States is proposed to be exercised over all the Indians within certain of the States, by making them amenable to their laws, and answerable for any violation of them before their courts of jurisprudence. This policy, it is feared would prove destructive to the Indians.

"The question then recurs, How are they to be preserved? The committee can perceive but one way, and that is, by adopting the policy proposed by the Government for their removal and collocations upon lands without the limits of the States and organized Territories. The policy of urging them to leave their country for another would be deplored, if it were not believed to be the only effectual measure to secure the prosperity and happiness of themselves and their posterity."

Almost any measure which the Government of the United States will undertake, in which the good of the Indians shall be the *real* and not a secondary object, would be an improvement on their present condition. A removal into the wild and uncultivated regions beyond the Mississippi, with kind and benevolent intentions of doing them good, for instance, would be better than neglect or hostility where they are. But the jealousy of a neighboring State, arising from a merciless cupidity after the lands which are the birthright and inheritance of the Indians, is the best motive that can be found at the bottom of their present treatment. There is no kindness nor benevolence in reserve for the Indians, on either side of the Mississippi. If a redemption of the race to civilization, intelligence, and virtue were the purpose really at heart, is a project which exiles them from all communion and contact with these blessings the way to effect it? The purpose of the General Government, as far as they have any, is to humor the State of Georgia in their avarice—for, having the power to avert an evil, not to prevent it, is to aid it. It behooves the Indians to take care of themselves; and it has become the duty of their friends to raise their voices in their defence. If they are to meet with neglect, it will

be more tolerable here than on the other side of the Mississippi: if kindness and Christian charity is in reserve for them, it can be best received where they are. We have no right to remove them. Secure to them, therefore, their lands, that they may feel in safety—give them laws, or instruct them how to make them—educate their children—admit them to the privileges of the press and the mail, those grand resources of national character and stability—let them thus have access to public sentiment, and be permitted to come in for a share of the intelligence and virtue which is here kept in active circulation, and which is the life blood of the nation. The experiment has been tried, and they have proved themselves capable of it. It is no longer a problem.

Such language is censured by some, as being over-zealous; and lest the reproaches cast should be deemed unwarranted, facts shall speak for themselves. It is an easy matter for Agents and Committees and Reports, in their official language, to declare that all is done with a sacred regard for the prosperity of the Indians. Indeed, decorum would require that no less should be said, though they had no regard to it whatever. We remember no one but the late enlightened Secretary of War who has officially avowed a hostility to the abused Indian, his missionary friends and teachers. The present project of removal, as may be seen from the extract from the Report, has *ostensibly* for its object the good of the Indians. But if a conjecture may be formed of the motive from the manner in which this plan of friendly exile is being effected,—the secret agents sent among the Indians to enlist emigrants, to be remunerated with wages according to their success,—the instructions communicated under injunction of secrecy,—all this too from the Department which lately denounced our missionaries as speculators, fattening on their “comfortable establishments,” and educating the Indians only how to “appropriate to themselves more than their just share of the large contributions annually made by the Government; in this way rendering, with some few honourable exceptions, not only themselves, but the very arts they have acquired obnoxious to the nation,”—if, we say, the public may be permitted to draw their inferences from these facts, we fear that the philanthropy of this project may fall under some suspicions.

We quote from the instructions issued from the War Department, during the last summer, to the Indian Agent among the Cherokees.

*Extracts from the correspondence between Col. Thomas L. McKenny and the U. S. Agent, Col. Hugh Montgomery, on the subject of the present Cherokee emigration.*

DEPARTMENT OF WAR,

*Office Indian Affairs, May 27, 1828.*

SIR,—A treaty has been recently concluded between the United States and the Cherokees of Arkansas, a copy of which I enclose herewith. You will see one of its principal objects is (having secured under the most solemn guaranties a spacious and fine country, which is to belong *for ever* to the Cherokees) to induce the Indians in Georgia, especially, to remove. The inducements held out are ample, and the prospect which opens to them in the west, under such a treaty, better than any that Indians were ever presented with before. Their welfare, and the obligation of the United States in the compact with Georgia, created obligations which led to such a treaty.

Much is expected of you in the manner of making known these views to the Cherokees within the chartered limits of Georgia, and in the judicious and economical preparations embraced in the promise of the means of their transportation, and support by the way.

I am directed by the Secretary of War, in addition to the above, to say that Capt. Rogers is confidentially employed to the Cherokees, and explain to them the kind of soil, climate, and the prospects that await them in the west; and to use in his discretion the best methods to induce the Indians residing within the chartered limits of Georgia to emigrate. As much, if not all his success will depend upon the keeping of the object of his visit a secret, you will by no means make it known.

DEPARTMENT OF WAR,

*Office Indian Affairs, July 28, 1828.*

The Secretary of War declines appointing a second agency.—The business of executing the provisions of the treaty is entrusted to you; and your most diligent and persevering attentions are put in requisition, to fulfil the duties now about to be assigned to you. Your assistants in explaining and enforcing those provisions upon the Cherokees, will be Rogers and Maw; and your first and great effort will be made among those who reside within the chartered limits of Georgia. Since those Indians appear to be at an inconvenient distance from the agency, you will leave the agency in charge of the sub-agent, Mr. Williams, for the time being, and proceed immediately into that part of the nation which is embraced by the Georgia lines, and make tour of their villages. Or if, in your opinion, it will be more conducive to the great end to be accomplished, you will make temporary locations at some two or three or more points, and send Rogers and Maw with messages to such persons as may be most likely, after being won over to accept the provisions of the treaty, to operate on the mass of those who surround them. Having done this, you will return to your

agency, and send the sub-agent either to travel with Rogers and Maw through all the villages, or to go to such points as you may have previously designated, for the purpose of enrolling such names of Indians as may agree to emigrate.

The Editor of the Cherokee Phoenix has the following remarks upon the correspondence from which these are extracts:

We present to our readers, in our present number, letters from the War Department, to Col. H. Montgomery, on the subject of emigration. We do not consider it necessary for us to make a long comment on these letters, as our readers will understand them well enough without our aid. We cannot, however, withhold a word or two. What was the object of appointing a secret agent? Was it to take us in? Why not act ingenuously? Col. McKenny says, that the object of Capt. Rogers is to explain to the Cherokees the nature of the soil, climate, &c. of the country to which they are invited. Now was it necessary that this should be done in the dark? If the soil and climate were good, and the country "*fine*," was it necessary to employ secret measures to explain them? The fact seems to be that Capt. Rogers and Mr. Maw came to tell us a wrong story; (we do not say that they were so instructed,) to say in secret that the country was "*fine*," when it was not; that the land was good, when it was not; and that the climate was healthy, when it was to the contrary. Probably the Secretary of War did not know, but certainly Rogers and Maw ought to have known, that there were men in this Nation who are acquainted with the country—men who would be believed in preference to these secret agents. We are told by these men that the country is poor, that the soil is not good, and in spite of their agency, Rogers and Maw have corroborated the statement, by declaring to individuals, that *the country ceded to the Arkansas Cherokees is poor, and is greatly inferior in point of excellence to this.* Thus they acquitted themselves as secret agents.

[Religious Intelligencer.]

#### CORRESPONDENCE WITH LEARNED JEWS.

MISS NEVILLE OF VERVILLE, CLONTARF, DUBLIN, (Ireland.) is a lady of fortune, and of literature. She is also a public spirited Christian, and has embarked her great influence in the holy cause of her Redeemer. She has done, and is still doing much for the Jews, on the continent of Europe. She supports Schools for instructing Israelites, pays the masters and mistresses. There are at least 43 pupils in these under her patronage. She is opening a correspondence between learned Christians, and Jews: and has caused publication to be made of four prize essays. We request our contemporaries to publish the following:—

To Dr. B. Editor of the Reformed Dutch Church Magazine;—Sir:—Miss Neville of Verville, near Dublin, wishes to correspond with learned Jews on the points at issue between them and Christians,—on the following terms.

1st. The Bible to be the only standard of reference; the Hebrew and English to be quoted by both sides according to their readings.

2d. Rabbinical authors only to be referred to as human testimony, like any historical writer.

3d. The letters to be in English;—two gentlemen to be appointed by Miss Neville as guardians of the correspondence with whom the letters of the Jewish gentlemen will be deposited; and they are requested to name two of their nation to whom her letters may be consigned: the letters to be published by the four gentlemen on the termination of the correspondence. Miss N.'s letters shall be sent free of Postage to her correspondents.

4th. The object to be *truth*, not victory.

5th. The Jewish gentlemen to open the correspondence by stating their objections to Christianity.

It is suggested that a letter ought to be written by each party once a fortnight, not allowing a *longer* period to elapse than is necessary for answering the letters.

I am yours truly,

STEPHEN N. ROWAN.

Liverpool, January 23d, 1829.

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PRIZE ESSAYS.—Mr. Editor,—I am authorised by Miss Neville of Verville, Dublin, (Ireland,) to cause it to be published that she proposes the following subjects for Prize Essays, with a view to stir up a spirit of inquiry among the Jews.

1. For the best Essay "On the present state of literature among the Jews,"—The sum of *Three guineas*.

2. For the best discussion of this question,—“If the Jews believe the Messiah yet to be born, now that their genealogy is lost, how are they to ascertain the identity of this child, and prove him to be the Messiah?”—*Three guineas*.

3. For the best answer to, and discussion of this question,—“If a Jew break one of the 133 commandments, what atonement can he look to for his sin, now that the sacrifices have ceased? How is he to be saved?”—*Three guineas*.

4. For the best answer to, and discussion of this question,—“Was it before, or after the siege of Jerusalem, that the prophet Daniel predicted that *the Messiah will be cut off*. See Daniel, ix. 26.”—*Three guineas*.

Miss Neville proposes to continue this series of subjects,—new themes to be proposed by her, every six months: say May 1st, and November 1st.

The Essays on the above subjects, are to be sent to Miss Neville, of Verville, Dublin, Ireland, by a private conveyance, or free of all expense; as soon as possible after the 1st of May next.

I am yours truly,

STEPHEN N. ROWAN.

Liverpool, January 23d, 1839.

To the Rev. Dr. B.

*From the London Missionary Register.*

## ANNUAL RECEIPTS OF MISSIONARY, BIBLE, EDUCATION, AND TRACT SOCIETIES.

In the following List, we have stated under the head of each Society the latest year's Income which we have been able to ascertain; that for the year 1827, or 1827-8, not having, in several instances, reached us, though we have used much diligence in endeavouring to obtain it. Government Grants, here included in the totals stated, were made to the Society for the Propagation of the Gospel amounting to 15,532*l.*, and to the Irish Education Society amounting to 30,613*l.* 16*s.* 10*d.*

Societies.	Year.	Total Income. £. s. d.
<b>ANTI-SLAVERY.</b>		
African Institution.	1826-7	827 10 6
American Colonization.	1826-7	3325 6 8
Anti-Slavery.	1827	1797 13 5
Ladies' Negro-Children Education.	1827-8	446 19 2
Ladies' Negro-Slave Relief.	1827-8	756 17 9
Slave Conversion.	1827	2943 15 4
<b>BIBLE.</b>		
American.	1827-8	15808 7 0
British and Foreign.	1827-8	78288 15 11
Edinburgh.	1827-8	3288 7 10
French Protestant.	1827-8	2082 0 10
Hibernian.	1827-8	6457 6 4
Merchant-Seamen's.	1827-8	636 2 4
Naval and Military	1827-8	3522 6 5
<b>EDUCATION.</b>		
American.	1827-8	6878 18 3
American Sunday-School.	1827-8	4058 13 0
British and Foreign School.	1827-8	2508 17 2
Irish Education.	1826-7	35962 1 3
Irish Sunday-School.	1827-8	3520 2 5
Ladies' Hibernian Female-School.	1827-8	1853 17 5
National.	1827-8	1453 19 0
Newfoundland School.	1827-8	2190 4 6
Sunday-School.	1827-8	513 6 6
Sunday-School Union.	1827-8	5483 1 1
<b>JEWS.</b>		
American.	1826-7	263 15 0
London.	1827-8	13866 12 2
Philo-Judæan.	1827-8	267 17 3
<b>MISSIONARY.</b>		
American Board.	1826-7	18404 13 9
American Baptist.	1825-6	2284 15 10
American Methodist.	1826-7	1419 3 4
Baptist.	1827-8	11821 3 1
Baptist (General).	1826-7	6121 13 0
Church.	1827-8	43603 8 10
French Protestant.	1827-8	987 10 0
Gospel Propagation.	1827	28936 7 2
London.	1827-8	45344 1 10
Scottish.	1826-7	4455 1 4
United Brethren.	1826	10925 10 10
Wesleyan.	1827	43235 7 9

## TRACT AND BOOK.

American Tract.	1827-8	9402	19	4
Church-of-England Tract.	1827-8	496	9	3
French and Spanish Translation.	1827-8	214	3	10
French Protestant.	1827-8	468	5	0
Irish Tract and Book.	1827-8	4539	18	11
Prayer-Book and Homily.	1827-8	2770	3	4
Religious Tract.	1827-8	18407	3	7

## MISCELLANEOUS.

British and Foreign Seamen's	1827-8	1936	0	6
British and Irish Ladies'	1827-8	670	15	7
Christian Knowledge.	1827-8	67633	10	3
Continental.	1827-8	2649	1	6
Hibernian (London).	1827-8	3439	8	8
Irish Society of Dublin.	1825-6	1472	13	7
Irish Society of London.	1827-8	1315	8	0
Port-of-London Seamen's	1827-8	882	9	11

Total. £ 533,340 2 6

### TENDENCY OF GOOD EDUCATION TO DIMINISH CRIME.

*Extract from the last Report of the British and Foreign School Society.*

The man, whom his country leaves in a state of savage ignorance, vegetates in the district which produced him, until forced out of it by sheer want; and he then wanders about without any rational aim. Ignorant of the very geography of the globe which he treads, he cannot know where his rude labor is likely to meet with a market. Should he even discover that there exists a demand for work in certain quarters, his inability to read or write hinders him from obtaining accurate information; and he can carry on no intercourse with distant parts, but by personal locomotion. In the mean while, that indigence, which, were he a savage amid savages, might enable him to procure a livelihood by appropriating some of the natural productions of the earth, in a refined country and surrounded by a plenty everywhere strictly fenced against his approach, reduces him to despair; and he must either be gratuitously supplied, which a consciousness of physical strength or a natural pride of independence may make ungrateful, or he inevitably falls into the commission of crime. Hemmed in on every side by laws and customs far advanced beyond the primitive rudeness of his character, can we wonder that he overleaps the barrier, and becomes a rebel against the community which neglects him? Can we wonder that he becomes a habitual thief, or poacher, or housebreaker; and that, besides being an intestine foe to his country, himself, the plague of his criminality is diffused throughout his family, relatives, and neighbourhood?

But, with a well-educated poor man, it is far otherwise. Such an one, even without religion, may have a perception of the reasonableness of that order of things by which he is surrounded. With an enlightened knowledge of the great doctrines of Christianity, his very indigence will be made a blessing, by becoming the nurse of humility, and faith, and virtue. But the chances against such indigence continuing are small. That developement of the moral and intellectual capacities, which a good education implies, moves back the barrier opposed by an excess of the labouring population to the comforts of the poor. By furnishing them with improved talent, skill, and trustworthiness, it enables them to go from a market for their labour which is almost overstocked, to a much wider one which can scarcely ever be overstocked. It greatly multiplies all the resources of industry and ingenuity bestowed by Providence on man. It enables the poorest to take a wide view of his re-

sources, and, at the same time, restrains him from resorting to such as are criminal. It converts the sense of want into a stirring spirit of enterprise. It gives prudence to accumulate, and talent to improve capital. When the resources of his own country fail, it enables a poor man to look beyond it; and many of these, who, but for education, would have been burdens on their country, have, in consequence of education, returned to enrich and to embellish it.

### RELIGIOUS STATE OF LONDON.

The appalling state of London and its suburbs, in respect of morals and religion, has not deterred some of those excellent men who dwell in the midst of these iniquities, from entering on systematic exertions to stem the overwhelming torrent. These are men who best know the awful condition of the Metropolis. More than enough meets the eye and assails the ear of a thoughtful man, in walking from end to end of this vast city, notwithstanding its stir and bustle and riches and grandeur, to cause his heart to sink within him: but if he mark the spirit of impiety which reigns in the hearts and houses of multitudes of the middle and upper classes, and leads them to throw off the restraints of Divine Institutions and Ordinances, and if he pass into the recesses of the Metropolis and visit its dens and sinks of ribaldry and gross debauchery, he will feel that a volcano is gathering beneath his feet, which nothing but Divine Forbearance and Mercy can prevent from spreading ruin on all sides. This is an accurate description of all large cities.

### CONTINENT OF EUROPE.

"The state of religion on the continent of Europe being exceedingly low, the Edinburgh Continental Society, the formation of which we intimated in our last letter, has manifested great interest in the condition of this most interesting part of the world. Supported by an auxiliary in Glasgow, and by the friends of religion in different parts of the country, it has, during its first year, employed five regularly ordained ministers, and two preachers of the gospel—natives of France and Switzerland, who have endeavoured by the preaching of the word, and the circulation of the Scriptures and tracts, to extend the honour of the Redeemer's name. It has been so encouraged, by the success which has attended its operations, and the facilities for labour which it enjoys, that it has lately engaged other six young men of approved piety and talents, who will enter on their work in the course of a few months."

### GENEVA.

*Geneva*—is a city in which "many mighty works have been done," but too many of its leading characters seem determined to discountenance Christianity. Diversions on the Sunday are sanctioned by the magistracy; and the elder citizens take pains that the rising generation shall not think too seriously. The writings of Voltaire and Rousseau continue to diffuse the most dangerous and lax notions on the subject of religion. Would that I could say that the ecclesiastical au-

thorities have done all that was in their power to stop the torrent! But on the contrary, they increased the evil, by their ordinance, that every minister, before his ordination, should promise to avoid preaching on original sin, the divinity of Christ, and salvation by grace, as well as on the doctrine of election. When pressed to furnish a written statement of their doctrines, they declined it, and in order to prevent a desire of investigation from being aroused, charged their ministers not to engage in disputations. "Say what you like of Jesus Christ," said one of their professors, "only do not make him equal with God." [Christian Observer.

#### ITALY A FIELD FOR MISSIONARY OPERATIONS.

Whilst the Christian world are arousing from their slumbers and sending the glorious gospel of Jesus Christ into the dark and benighted corners of the earth, I have long wished that Italy might engage, more earnestly and more efficiently than it ever has done, their sympathies and their prayers. I have not introduced the subject to tell of the thick moral darkness that broods over that once favoured land; but merely to ask why Italy may not be considered a good field for a devoted and persevering American Missionary? When I was at Leghorn, Oh, how did I wish that my voice might be heard over the wide wastes of waters that separated me from my native land, pleading with irresistible eloquence for a humble and devoted missionary of the cross. At Leghorn as I am credibly informed, a missionary has only to obtain the consent of the Grand Duke of Tuscany, and he may prosecute his labours unmolested, and there is every reason to hope with success. An Episcopalian minister is now labouring there, and the assembly worships in peace: but it does not exceed fifty persons.

[Boston Recorder.

#### REFORMATION SOCIETIES IN ENGLAND.

Last week a meeting was held in Bristol to establish a Protestant Association Society, to counteract the spread of the errors of Popery, and to aid the cause of the 2d Reformation.—Capt. Gordon, a strenuous anti-Catholic, and the Rev. Mr. Thorpe, a dissenting Minister of the Independent denomination, spoke and took a very prominent part in those proceedings, as well as several clergy of the established church. When a motion for a committee to carry these objects into effect was put from the chair and carried.

#### CHRISTIAN LIBERALITY IN EUROPE.

Last Spring, articles of the greatest variety, made in the capital cities of Prussia, Saxony and other parts of Germany,

were sold in Baltimore to the amount of more than \$900, all of which were made by the hands of pious females of the first circles of Germany, not even excepting the ladies of the court, and forwarded to America for the benefit of the Lutheran Theological Seminary at Gettysburg, Pennsylvania.

[*Philadelphian.*]

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#### INTEMPERANCE.

A man who belonged to a very respectable family, and had formerly been in business in this city, but had become much addicted to drunkenness, made a request on Saturday at the Police Office to be confined five or six months, in the hope that it would have the effect to emancipate him from his present degraded state. The magistrates, finding he had no fixed place of abode, committed him for five months. He expressed his gratitude for the favour. What a deplorable picture does this present of the vice of intemperance.

[*N. Y. Daily Advertiser.*]

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#### ADDRESS TO PATRONS.

It is now five years since we commenced the publication of the Religious Monitor with a weak heart and a trembling hand. We had but faint hopes of success; but by the blessing of God we continue to this day sending forth to the world our monthly miscellany; and we have the consolation to believe that it has been blessed as an instrument of good. During the greater part of the time it has been under the direction of a minister of the Associate church; but the faults of the work, so far as an editor is accountable, have been our own, during the year that is now ended. We are aware that it has been feebly conducted, but have done the best we could. The time we have been enabled to devote to it, while constantly engaged in a laborious calling, has been exceedingly limited; but should the Monitor continue to receive support, we hope to give it more attention, and think that former experience will be of some service. This is not said for the purpose of raising expectations that can never be realized; for we are conscious that the character of the work must depend almost wholly upon the quantity and character of contributions of original matter.

In our number for August last, it was stated that—"Any three persons, who shall be found to have contributed the greatest quantity of original matter, for any one volume of the Monitor, shall each be entitled to an extra copy of the work, superbly bound." It appears that the writers under the signatures of Ego,

PHILOPHOS, and AMICUS VERITATIS, are the three who have contributed the most to the present volume; consequently a copy will be sent to each of them the first opportunity. Some others of our correspondents are abundantly qualified to contribute as much as any one of the above three, and it is hoped they will not suffer another volume to be published without doing so.

It is necessary in order to ensure a continuance of the Monitor that our friends should exert themselves to extend its circulation as much as possible, and that subscribers should be punctual in making payment. There is always a number that discontinue at the end of each year from a variety causes, and these must be made up by new additions. We have on hand a number of copies of the 5th volume, which will be bound up and sold at the subscription price, \$2, if paid for when ordered.

We shall go on with the sixth volume, relying on the goodness of that beneficent being who hath hitherto sustained us; earnestly praying that we may be instrumental in enlightening the ignorant, strengthening the weak, confirming the wavering, and in promoting the cause of truth and righteousness in this day of great error and delusion. We know that our Redeemer's kingdom shall be built up among the sons of men, in truth and righteousness and glory; and our heart is filled with gratitude, that he ever incited us to commence the publication of the Religious Monitor; engaged in it, we have found the most substantial happiness of our life; and should it not receive support another year, the remembrance of HIS goodness, and the manifestations of his loving kindness, while thus employed, can never be obliterated. But we hope that the Associate church will see it her incumbent duty to maintain this, or some other religious periodical, devoted to her interests, and maintaining her peculiar principles. It may be said with truth, that the Monitor possesses but trifling literary merit, and but weak ability in maintaining its principles; but while it may not edify "strong men," it doubtless will the weak; and for their sakes, the strong should encourage and countenance it; and should contribute their mite to add to its ability and usefulness.

*Albany, May, 1829.*

C. WEBSTER.



Mr. W. H. Smith



Wm McAllister

## ***Religious Monitor:—Extra.***

### **TERMS OF THE RELIGIOUS MONITOR.**

The Religious Monitor is published monthly at \$2 per annum payable in advance, or at the annual meeting of the Associate Synod. These terms are as liberal as can be made and keep the work in existence. We formerly published the terms at \$2 50 if not paid within the year, not because we wished to receive more than \$2 for the work, but with the hope that it would secure the payment within the year; but this regulation having failed to accomplish the desired effect, we shall no longer insist upon it. We hope therefore that those who still owe for the 3d and 4th volumes, will immediately forward their money. It may be forwarded by mail, at our risk, and where more than \$5 is enclosed, at our expense. By a little more exertion to procure subscribers, and especially a little more punctuality in remitting payment, the Monitor would afford a handsome surplus fund to the Synod annually. It already saves the Synod about \$50 per annum, in the publication of their minutes.

\*\*\* All letters relating to the Monitor, whether they contain communications for our pages, or names of subscribers, or remittances of money, should be addressed to WEBSTER & WOOD, 71 State-street, Albany.

5. also 727 White St. Albany

# CONFESSION OF FAITH.

## WEBSTER AND WOOD,

No. 71 State-street, Albany,

Propose to publish by subscription as soon as a sufficient number of subscribers shall be obtained to warrant the undertaking,—

"The Confession of Faith: the larger and shorter Catechisms, with the Scripture-proofs at large: the covenants, national and solemn league; the acknowledgment of sins, and engagement to duties: the directories for public, and family worship: and the form of church government: with acts of assembly and parliament relative to, and approbative of, the same: of public authority in the church of Scotland: and also in the Associate Church, and the Reformed Church, in the United States of America Together with the sum of saving knowledge, (contained in the holy scriptures, and held forth in the said confession and catechisms,) and the practical use thereof.

*And these words which I command thee this day shall be in thine heart. And thou shalt teach them diligently unto thy children; and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. Deut. vi. 6, 7."*

No other apology for attempting to publish a new edition of this work is deemed necessary than simply to state, that it is nearly if not quite out of print, and that the sales of it are so slow that no publisher thinks himself warranted to incur the expense of an edition without some assurance that it will not lie on his hands for a great length of time.

It will be accurately copied page for page from the Edinburgh edition of 1815, printed by Hunter and Bruce.

### CONDITIONS.

It will be printed on good paper and type, and bound in fine sheep for \$1 50 per copy—elegant calf binding, \$2—in red Morocco \$2

It is contemplated to make this edition of the Confession of Faith respectable as respects paper, printing and binding—consequently no reduction from the prices above stated can be made as a reward for procuring subscribers; but the publishers will incur the expense of delivering copies of the work to subscribers at Philadelphia, Pittsburgh, Pa. and Xenia, Ohio.

Those who wish to obtain this work are requested to send in their names (post paid) on or before the first day of December next. Where six or more names are enclosed they may be forwarded at the expense of the publishers.

*Albany, June, 1828.*

\* \* \* Persons receiving extra copies of the present number of the Religious Monitor are respectfully requested to circulate them for the purpose of obtaining subscribers. We shall print for the present a considerable number of copies more than we have subscribers.

☞ In all cases where money is forwarded for the Monitor, the names of the persons for whom it is paid, their place of residence, and the volume for which it is intended, should be particularly mentioned.

See also pp 7 White Salaries  
are not included

**MINUTES**  
**OF THE**  
**ASSOCIATE SYNOD**  
**OF**  
**NORTH AMERICA,**

AT THEIR MEETING AT PHILADELPHIA,

MAY 28, 1828,

AND CONTINUED BY ADJOURNMENT,

BEING THEIR TWENTY-SEVENTH ANNUAL MEETING.

PHILADELPHIA, May 28, 1828.

The Associate Synod of North America met according to adjournment, and was constituted with prayer by the Rev. Thomas Beveridge, Moderator.

**MEMBERS PRESENT.**

*Of the Presbytery of Cambridge,*

Messrs. Alexander Bullions, Andrew Stark, James Martin, James Irvine, Peter Campbell and Thomas Goodwillie, Ministers; and James Cummings, ——— McNab, and Chauncey Webster, ruling elders.

*Of the Presbytery of Philadelphia,*

Messrs. Francis Pringle, Thomas Beveridge, William Easton, and Archibald Whyte, jr. Ministers; and John M'Allister and Samuel Hawthorn, ruling elders.

*Of the Presbytery of the Carolinas,*  
Mr. Andrew Heron, Minister.

*Of the Presbytery of Miami,*  
Messrs. James Adams and David Carson, Ministers; and Joseph Kyle, ruling elder.

*Of the Presbytery of Muskingum,*  
Messrs. Thomas Hanna and Joseph Clokey, Ministers.

*Of the Presbytery of Ohio,*  
None.

*Of the Presbytery of Chartiers,*  
James Ramsay, D. D., Minister.

*Of the Presbytery of Allegheny,*  
None.

James P. Miller, being reported as having been ordained by the Presbytery of Muskingum, was invited to a seat.

An excuse was offered for the absence of Dr. Bruce which was not sustained: Also from Mr. Abraham Anderson, which was sustained.

Inquiry being made as to the observance of the Synodical fast, it was found that it had been generally observed by the members present.

The Synod appointed the following committees, viz—

Of supplies, Messrs. Pringle, Irvine, Hanna, Heron, Adams and Dr. Ramsay.

On the funds, Messrs. M'Allister and Webster.

To prepare the draught of an act for a fast, Dr. Ramsay and Mr. Stark.

To examine the records of Presbyteries, as follows, viz:

Messrs. Adams and Hanna, to examine the records of the Presbytery of Cambridge—Messrs. Irvine and Heron those of Philadelphia—Messrs. Pringle and Goodwillie those of the Carolinas—Messrs. Easton and Carson those of Chartiers—Messrs. Martin and McNab those of Allegheny—Messrs. Campbell and Webster those of Ohio—Messrs. Clokey and Hawthorn those of Miami, and Messrs. Whyte and Miller those of Muskingum.

Messrs. Pringle and Heron were appointed a committee of arrangements.

On motion, *Resolved*, That the Synod adopt the following as a standing rule, viz: That no Presbyterial reports be received after the forenoon of the Friday immediately after the Synod's meeting.

Adjourned to meet to morrow morning at 9 o'clock. Closed with prayer.

*Thursday, May 29th.*

Synod met and was opened with prayer; the Moderator having preached last evening from Heb. iv. 14. (last clause) "let us hold fast our profession."

Members present as above.

The Rev. Francis Pringle was chosen Moderator.

The committee of arrangements reported in part and their report was accepted.

Messrs. Hanna and Webster were appointed a committee to

transcribe the minutes of Synod in order to prepare them for publication in the *Religious Monitor*. Four hundred copies were ordered to be published in pamphlet form, and 200 extra copies of the number of the Monitor containing the minutes.

Papers being called for, reports were given in and read, from the Presbyteries of Muskingum, Carolinas, Ohio and Philadelphia, as follows:

#### REPORT,

##### *Of the Presbytery of Muskingum.*

We have every reason to acknowledge with gratitude the unmerited goodness of the Great Head of the Church toward us, since our organization into a separate Presbytery. Our congregations in general, both settled and vacant, are increasing in numbers, and are not without some evidences of their possessing the power of godliness. Whilst we cannot but see and lament the fearful progress of those worldly maxims and latitudinarian principles, which are desolating so many of the fairest portions of God's heritage, and threatening to consign to oblivion the distinguishing features of our covenanted reformation, we are the more convinced that a faithful testimony for truth, through the blessing of Christ, places the most effectual barrier in the way of those God-dishonouring and soul-ruining principles which are so fashionable in the present day. Unanimity and firmness in adhering to such a testimony is loudly demanded by the existing aspect of things in the visible church.

We gratefully acknowledge the generosity of Synod in affording our vacant congregations such a liberal portion of supply during the past year, which has all been received, with the exception of Mr. Smart. Our vacancies are refreshed, and some of them are anxiously waiting for, and endeavouring to obtain a stated dispensation of gospel ordinances. According to the order of Synod, Mr. J. P. Miller was taken on trials for ordination; these being performed to the entire satisfaction of Presbytery, he was ordained to the office of the holy ministry, on the 6th of September last. Mr. Joseph Clokey having accepted the call from the united congregations of Mount Pleasant, M'Mahan's Creek and Belmont, and having performed with the cordial approbation of Presbytery, the probationary exercises assigned him, was ordained to the office of the holy ministry, and admitted to the pastoral inspection of the aforesaid congregations, on the 15th of September last. Thus we have had the satisfaction of seeing our numbers increase, and another portion of the church furnished with a stated dispensation of divine ordinances. A unanimous call from the united congregations of Londonderry and Sharon for the Rev. Andrew Isaac has been sustained by Presbytery. We are anxious to have this call presented for acceptance, and therefore request this Synod to appoint Mr. Isaac in our bounds as early as possible. We solicit a portion of the supply which may be at the disposal of Synod. Respectfully submitted.

TAOMAS HANNA, *Presbytery Clerk.*

#### REPORT,

##### *Of the Presbytery of the Carolinas.*

The state of religion in those societies, settled and vacant, which fall under our inspection, has undergone, during the last synodical year, no remarkable change. We have still much reason to lament, that ignorance, error, unbelief, and atheism with all their train of practical evils, prevail among the inhabitants of the land wherein we live, and we are constrained to acknowledge, that through the abounding of iniquity, the love of many professors of the name of Christ is waxen cold: nevertheless, we not only assure ourselves that there is among us a remnant according to the election of grace, but we entertain the hope that vital piety is on the increase. The duties of public and private devotion seem to be observed with growing attention, and though the ways of truth are evil spoken of, and some fall away from laudable attainments, death invades our ranks, and the tide of population continues to roll to the west, our numbers are more than kept up.

We have endeavoured to supply the vacancies within our bounds; but after all we have done, or have been able to do, they have no doubt suffered. Messrs. Smart and Kendall came to our assistance, according to your appointment. Messrs. Whyte, Miller and M'Naughton have not appeared; and, though we presume they will be able to exculpate themselves before your tribunal, we

heartily wish that Synod could devise some plan of securing in future the liberal fulfilment of her appointments. It is matter of unfeigned lamentation that while calls for the bread of life are loud and increasing, our ability to answer them is on the decrease. Almost four years ago, Mr. Mushat, through infirmity, desisted from the exercise of the ministry. Ever since we have waited for his restoration to health of body and usefulness in the church, but in vain. Mr. Dixon, on whom for a number of years fell the care of all the churches in this section, has been gradually sinking under the infirmities of age. And latterly, feeling the pressure peculiarly weighty, he tendered to us at the present meeting a resignation of his whole charge. This was painful to him and to us, but it was the demand of dire necessity, and submission was the only alternative. The tender was accepted, and his congregation added to the list of our vacancies. We therefore beg not only a continuance of our former quota of supplies, but an increase proportionate to our increased demand. We have room in our vacancies for the constant labours of at least two missionaries.

JOHN WALLACE, *Moderator*,

WM. M. M'ELWEE, *Clerk, pro. tem.*

Little River Meeting House, Fairfield District, }  
South Carolina, March 26, 1828. }

### REPORT,

*Of the Presbytery of Ohio.*

We have to report the prosperous situation of our congregations, settled and vacant. By the timely assistance of Messrs. Ferrier, Isaacs and Kendall, our vacant congregations have been watered with the word of life; and the members have been encouraged by the prospect of a continued supply of divine ordinances.

On the 19th of September, Mr. Isaac Beggs was ordained to the office of the holy ministry, and installed as pastor in the united congregations of Mercer, Rocky Spring and Springfield.

On the 20th of September, Mr. Matthew Snodgrass was ordained to the office of the holy ministry, and installed pastor of the united congregations of Cherry-run and Conant.

By these two settlements our hands have been strengthened; one Presbytery enlarged, and a number of congregations placed under a fixed ministry.

The attention of some of our congregations has been for some time directed to the duty of public and solemn covenanting. In the congregations of Mr. Scroggs, upwards of 130 members solemnly joined in that work, some time in October last.

Notwithstanding the settlements which we have obtained, our vacant congregations will require as much supply as can be granted by Synod.

Two students Messrs. Dowthet and Rodgers have been under our care. They have frequently delivered discourses before Presbytery; and so far as they have been under our observation, are entitled to the recommendation of Presbytery.

D. GOODWILLE, *Moderator*,

ALEXANDER MURRAY, *Clerk*.

May 13, 1828.

### REPORT

*Of the Presbytery of Philadelphia.*

It is with grateful feelings that the presbytery report to Synod some important events which have occurred in their bounds since last meeting of Synod—events which they trust will long have a beneficial influence on that portion of the church under their immediate care. The Presbytery refer to the settlement of Messrs. William Easton, and Archibald Whyte, jun. The former was ordained pastor to the Associate congregations of Octarara, Oxford and Muddy Run, on the 7th of June last; the latter as pastor to the Associate congregation of Baltimore, on the 5th of December. The circumstances connected with the settlement at Baltimore seem entitled to particular notice. Our friends there were only organized as a congregation in April, 1826, and in less than two years after, through the Lord's blessing, in their liberal spirit and zealous exertions, they have obtained the stated dispensation of gospel ordinances.

It is with pleasure that the presbytery have also to report, that a call for Mr. Finlay McNaughton, from the United congregations of Mercersburgh and

McConnelsburgh, was sustained last February, and having been forwarded to the presbytery of Cambridge, with a request that, Mr. McNaughton being in their bounds, they should present it to him; and having been presented, it has been accepted. Mr. Clarkson's resignation of the charge of said congregations, on account of continued ill health, after some delay, was accepted last December. We lament the necessity our brother was under of taking such a step, at the same time it is comfortable to think that the want hereby occasioned is in a fair way of being so speedily supplied. It affords the presbytery sincere satisfaction to be able to add, that through the good hand of his God upon him, Mr. Beveridge has been enabled to labour in the congregation of Philadelphia, discharging all the parts of the ministerial office; so that in conformity to the continued earnest expectation of both congregation and presbytery, the way is prepared for his accepting the call from said congregation, the acceptance of which was declined, till it should appear upon trial, whether such a situation would consist with his health, and consequent ability for official duty. And as the presbytery has received advice that a call from Argyle for Mr. Beveridge has been sustained by the presbytery of Cambridge, it is earnestly desired, in case the competition comes to be judged of by Synod, that they decide in favour of Philadelphia, a station of special importance. Thus, the Lord, in his great goodness, is pleased to favour our desire to have the waste places of our Zion, in some measure comfortably supplied. We may be allowed, however, to express our regret, that a considerable portion of the supply allotted us by Synod for the benefit of our vacancies, have not been enjoyed. What would have been equal to six months supply by one preacher, and even more has been lost to our vacancies; owing, no doubt, to various causes, but occasioning grievous disappointment to some of our vacancies. The Presbytery thinks it not improper to specify one of these causes, for the purpose of turning the attention of Synod to some remedy in similar cases. Mr. Clokey's not fulfilling his appointment, is understood to be owing to his having accepted a call in another Presbytery. It is submitted, whether Synod might not resolve that a preacher should fulfil his appointment, notwithstanding his accepting a call, or make it the duty of the Presbytery, in whose bounds he is to be settled, to make good the appointment. The interests of vacant congregations should not be left in such a precarious state, if it can be prevented.

Mr. Joseph Banks, student, though from circumstances, he finds it difficult to command much time for study, has delivered some discourses before Presbytery, since last meeting. Mr. James Wallace, during the vacation last year, also delivered a discourse.

The Presbytery indulge the hope that Synod will proceed, at this meeting, to re-establish the Eastern Theological Seminary, according to their desire expressed in the report of 1826. And the circumstances of the vacancies under their care, call for as large a portion of supply as Synod can afford.

F. PRINGLE, *Presbytery Clerk.*

*Philadelphia, May 29, 1828.*

Synod then resolved itself into a committee of the whole, Mr. Anderson in the chair. On the rising of the committee, the following papers were reported as transmitted, viz: A communication from James Miller late of Putnam, containing a request for a review of his case—a letter from Dr. Bruce relative to the Associate Synod in Scotland—a communication from the Associate Session of Mercer in Ohio Presbytery containing a reference either for advice or decision. After the Synod had resumed their business the report of Mr. Alexander Roseburg treasurer at Pittsburgh was read, and transmitted to the committee on the funds. A communication was read from a committee of the Synod of Original Seceders in Scotland, in reply to a letter from our committee.

The committee on the Declaration and Testimony were called upon for their report, according to the decision of last year. It was stated the report was not in sufficient readiness, and a request

of the committee to be indulged with the privilege of deferring their report till to-morrow morning was granted.

On motion, *Resolved*, That the committee of correspondence with the Synod in Scotland deposit in the hands of the clerk a copy of the friendly letter forwarded last year.

Adjourned till 3 o'clock. Closed with prayer.

3 o'clock P. M.

Synod met and was opened with prayer. Members present as above; read the minutes of last sitting. The report of the Presbytery of Chartiers was read as follows.

#### REPORT,

##### *Of the Presbytery of Chartiers.*

The Presbytery have to report that the state of the congregations under their care is much the same as formerly. Mr. John Kendall was licensed to preach the gospel on the last Tuesday of August. Last fall they examined for the divinity Hall of the West, and admitted into that Seminary, Alexander M'Gill.

They beg leave to state to Synod, as their opinion, that one Theological Seminary is sufficient for our church. They think it would probably be better for our young men, who have a view to the ministry, to get their theological education in one place; by associating together at the same hall, they have a happy opportunity of forming habits of intimacy and friendship, that would have the most desirable consequences. It would tend to greater unity of sentiment among them, and they would be more benefitted by society, than if they were members of two different schools. The expense to the Synod would be less, and to the young men, on the whole, would not be greater. The funds of the two Halls might be united, and the two libraries be formed into one.

This, without any views of selfishness or pretending to give any preference to our western teacher, above the present one, or any other who might be appointed in the east, they humbly suggest to the Synod, wishing them to take the matter into their serious consideration. They also suggest to Synod whether, in the event of having but one Hall, a teacher of Ecclesiastical History and Biblical Literature, might not be profitably associated with the teacher of Theology.

The Presbytery farther submit to the consideration of Synod, whether the forming themselves into sub-Synods might not be beneficial.

(Signed) ALEXANDER DONNAN, *Pres'by. Clerk, pro. tem.*

The committee appointed to prepare an answer to the letter of the Reformed Presbyterian Synod reported the draught of an answer which on motion was ordered to lie on the table for consideration.

Mr. Millers communication was taken up, and on motion it was resolved, that a committee be appointed to report thereon.—Messrs. Adams and Bullions were appointed said committee.

The petition and reference from the Session of Mercer congregation was on motion referred to a select committee. Messrs. Carson and Hanna were appointed.

The letter from the committee of the Synod of Original Seceders was taken into consideration, and after some conversation on the subject, it was on motion, *resolved*, that the Testimony of the Synod of Original Seceders be read, in order that the Synod may be enabled to form a judgment in the case. Made the order of the day for to-morrow afternoon. Agreed that to-morrow forenoon be devoted to prayer and praise and religious conference, and Messrs. Bullions and Carson were appointed to conduct the service.

Adjourned till 9 o'clock to-morrow morning. Closed with prayer.

*Friday, May 30th.*

Synod met and was opened with prayer. Members present as above, together with Mr. William Morris, ruling elder from Baltimore. Read the minutes of last sitting. The principal part of this sederunt was employed in the exercise of praise and prayer, and extra-judicial conference—after which the reports of the Presbyteries of Cambridge and Miami, were given in and read as follows:

#### REPORT,

##### *Of the Presbytery of Cambridge.*

We have to record with much sorrow the death of our beloved brother, James Whyte. This mournful event took place on the 15th December last, which bereaved his family of an affectionate head, and the church of a faithful and zealous advocate for the secession cause.

At our meeting in September last, the session of the congregation of Albany referred to the consideration and decision of Presbytery, the following question: Has a man, who has been wilfully deserted by his wife, a right to be married to another woman, without previously having obtained a divorce? After some discussion of the subject, Presbytery agreed to refer the same *simpliciter* to the Synod. The congregation of Argyle having made out a call for Mr. Thomas Beveridge, and the same being sustained by the Presbytery, is herewith transmitted to the Synod, in order that it may be presented to him. A call from the congregation of Putnam has been accepted, by Mr. Alexander Gordon. A new congregation has been organized at York, in the western part of the state; and another at Johnstown, near Florida. Mr. Peter Gordon, who had studied divinity two years, under the care of the United Associate Synod of Scotland, was received by the Presbytery in September last; since which time he has been pursuing his studies under our care. Mr. William Pringle, a licentiate from the same Synod, upon application for admission into our church as a preacher, was received by the Presbytery. Against this deed Mr. Campbell protested, and appealed to the Synod. Mr. Alexander Mitchell, from the same Synod, has also been admitted as a preacher by the Presbytery. Mr. John Ashton, an elder of the congregation of Cambridge, having petitioned Presbytery to be disannexed from that congregation, and annexed to the congregation of Salem, the prayer of the petitioner was granted. Against this decision Mr. Alexander Bullions protested, and appealed to the Synod. A resolution being offered that the Presbytery resolve itself into a Bible Society, for distributing Bibles with the Psalms in metre and no others, it was agreed to refer the same to the consideration of Synod. The following are the students now under the care of Presbytery, Horace Thompson, James Wallace, David Gordon and Peter Gordon. James M'Geoch, formerly under our care, is now prosecuting his studies under Professor Paxton in Scotland. Mr. Thompson having completed the usual course of study is recommended to the Synod to be taken on trial for license. The Presbytery request the Synod to allow them as liberal a portion of supply for their numerous and interesting vacancies as possible.

Some time ago Presbytery agreed to raise a fund for missionary purposes, and the following sums have been raised:

Hebron \$16 5; Argyle 27 5; Salem 5 15; Cambridge 43 82; Florida 12; Barnet 15 93; Ryegate 11 18; New-York 52 62; Albany 12 50; Bovina 11 50. Total \$207 80.

Of the above there has been paid to Mr. Irvine for a mission to Lower

Canada	\$11 50
To Mr. Ferrier for services in Upper Canada,	19
To Mr. Isaac for service in do	9

Balance in hand, 168 30

ANDREW STARK, *Moderator.*

#### REPORT,

##### *Of the Presbytery of Miami.*

We have not been visited with any changes in the state of congregations worthy of particular notice since the last meeting of Synod. The appointments of supplies, so generously allotted us by Synod, have been fulfilled with a commen-

dable punctuality on the part of persons appointed. Our vacancies have been refreshed, but still labour under the privation of a stated dispensation of ordinances; and owing to various causes, which it would be difficult here to explain, none of them are at present cheered with the prospect of an immediate settlement. New petitions have been received for supplies, and for want of means have been but very partially granted. One of these is from a people in Washington county, Va. who had formerly been in connexion with the Associate Church, but had all, who survive, with the exception of a very few, joined the Associate Reformed after the Union, not being aware that an Associate Church was left in existence in America.

We have to state that Mr. James P. Miller having, for reasons which he deemed sufficient, declined the prosecution of his journey to the south, continued, at the earnest solicitation of a member of Presbytery, and of one of our vacancies, to supply amongst us a few Sabbaths longer than his appointment, and to assist in the dispensation of the supper in Xenia. Mr. Hindman not having been taken on trials, and our vacancies being disappointed in their expectations of his labours, this seasonable aid received of Mr. Miller, was to our Presbytery the more valuable.

A case or two of public scandal, which originated some few years ago in the congregation of Carmel, having come a second time under the consideration of Presbytery, and being of so intricate a nature as to cause great difficulty in settling them, and embodying such a variety of particulars, as to deter us from troubling Synod with a reference of the case, it has been agreed to petition Synod for the aid of some experienced members to assist us in deciding them at our next meeting in October.

A resolution passed at last meeting of Synod, renders it proper for us again to advert to the subject of slave holding. The Presbytery are ready to acknowledge a share in the common guilt of neglecting a steady and persevering enforcement of the Synod's resolutions of 1811. Perhaps this has, in ourselves and others, arisen from false notions of prudence; while the evil has diminished little, if any, during the seventeen years which have elapsed since the adoption of the resolutions. Still we are steadily aiming to prevent any greater extension of the evil, by endeavouring to bring our members to the solemn profession that they have no right, in the sight of God, to hold their negroes in involuntary and perpetual slavery, and to the promise neither to sell nor bequeath them as transferable property. We ask for the assistance of Synod in this, and therefore recommend a rigorous examination of the Presbyteries and Sessions, whether they tolerate any of their ministers or members in buying negroes, without previously pledging themselves to the Presbytery or Session, as the case may be, that they will act according to the spirit of the resolutions, particularly that they will "give unto" them "that which is just and equal," in paying them wages when their services merit them; and influenced by no consideration of temporal advantage, or loss, or even suffering, will not alienate or transfer any as perpetual slaves, either by sale or legacy. Again we ask the re-publication of the resolutions on slave holding, in the Minutes.

D. CARSON, *Moderator*.

The committee on the Testimony reported in part, pledging themselves to report more fully before the Synod adjourns.

On motion, *Resolved*, That a committee be appointed to enquire and report what sums of money have been received by the Synod's treasurer, arising from the sale of the several publications printed by order and at the expense of Synod, exclusive of their minutes; particularly the book of Discipline, Declaration and Testimony, (last edition) and the Warning against Unitarian and Hopkinsian errors. The enquiry to embrace the appropriations made for these publications respectively, the sums received for each, together with the number of copies, if any, remaining unsold, and where deposited. The report to be made if practicable, at the present session. Messrs. Hanna and Clokey were appointed the committee.

*Resolved*, also, That the copies of the Warning against Unitarian and Hopkinsian errors, remaining unsold, be divided among the several Presbyteries for the purpose of being distrib-

uted in the congregations under their inspection, or to others, either by sale, or gratis, as they shall find most practicable. Adjourned till 3 o'clock. Closed with prayer.

*3 o'clock P. M.*

The Synod met and was opened with prayer. Members present as above. Read the minutes of last sitting.

Intimation was given that Mr. Thomas Wilson of York county Penn. has by his will left a legacy of \$500 to the funds of the Associate Synod of North America to be paid out of the proceeds of property yet unsold: Mr. Pringle was authorised to receive the money from the executors, receipt for it and pay it over to the treasurer.

Proceeded to the order of the day, viz. The reading of the Testimony of the original Seceders, after having made some progress, on motion, the Synod agreed to defer the reading of the remainder for the present, in order to prepare the way for the other necessary business.

The committee on the Declaration and Testimony gave in an addition to their former report. Proceeded to the consideration of the report. An erasure being, by the committee, proposed in the latter part of the 7th chapter of the Narrative, it was moved that the report of the committee relating to the erasure, page 40 of the Narrative, be recommitted to the committee, with instructions to prepare in its room, a brief account of the history of the Associate church of Scotland down to the present day. This was agreed to, and Messrs. Adams and Beveridge were added to the committee, with orders to report as soon as practicable.

Before proceeding to consider the rest of the report, Synod adjourned till 9 o'clock to-morrow morning. Closed with prayer.

*Saturday, May 31st.*

The Synod met and was opened with prayer. Members present as above. Read the minutes of last sitting. Mr. Hanna was, at his own request, discharged from the committee on the reference from Mercer session, and Mr. Martin substituted in his room.

The committee on Mr. James Miller's request reported, and their report was adopted as follows:

The committee to whom the petition of Mr. Jas. Miller was referred, report, That as there is no evidence before us but Mr. Miller's own assertions; that the statements mentioned in it, said to have been made by Polly Thomson before the civil court, were made, or if made, were false. We would therefore suggest the propriety of adopting the following resolution:

*Resolved*, That Mr. Jas. Miller be allowed to lay before Synod the evidences of the allegations mentioned in his petition.

A. BULLIONS,  
J. ADAMS.

The report of the Treasurer at Philadelphia was read and referred to the committee on the funds.

The report of the brethren sent on the Missouri mission was given in and read, and ordered to be spread on the records and the thanks of Synod were tendered to the Missionaries for their diligence and fidelity. The report is as follows:

*To the Rev. Associate Synod of North America—*

Pursuant to the appointment of Synod, your missionaries set out on their tour with the expectation of reaching the nearest station by the first Sabbath in October; but the distance being greater than had been supposed, and from the pressing request of a member of the Miami Presbytery, and the peculiar situation of the congregations, they were induced to spend the first and second Sabbaths of October, in two of that Presbyteries vacancies. After considerable deliberation respecting the route by which they could best accomplish the object of their mission, they judged it most expedient to travel together. Accordingly they set out in company from Carmel, the last of the vacancies of the Presbytery of Miami, which lay in their route, on the Monday after the second Sabbath of October.

They first visited Bloomington, a flourishing village and settlement, in Monroe county, Indiana, about 90 miles N. W. from Madison. In this place, and an adjacent neighbourhood, your missionaries spent the third Sabbath of October. Two opportunities of preaching on other days were also embraced and several families were visited. The cordiality, with which the principles of the reformation, as maintained and exhibited in the subordinate standards of the Synod, seemed to be received by a goodly number in this place, was very encouraging to your missionaries, especially in the commencement of their labours. This place had been visited by both the Synod's former missionaries. And from what appears at first to be a very small beginning, your missionaries are of opinion that, by proper attention of Synod, with the Divine blessing, there is in this place a very reasonable prospect, and that at no very distant period, of a stated display of the Secession Testimony, and original principles of the reformation. [See statistical table accompanying the report.]

From Bloomington they proceeded to Terre Haute, on the east side of the Wabash river, near the western limits of the state of Indiana, and about 60 miles from Bloomington. Five miles below Terre Haute, on Clear Creek, on the west side of the Wabash, were found several families that have recently petitioned the Miami Presbytery for preaching. Having spent a day in visiting these, and preached in the evening, your missionaries re-crossed the Wabash and visited a settlement on Racoon Creek, from 12 to 15 miles above, and nearly north of Terre Haute; where they were very kindly received by a few families, that had once enjoyed the dispensation of gospel ordinances, in one of the congregations under the care of the Kentucky, now Miami Presbytery. This was the first visit received by either of these places. From the prospects which seemed to open here, it was judged expedient to continue in this region two Sabbaths. Accordingly one of your missionaries remained on Racoon on the fourth Sabbath of October, and the following week extended his visits to another settlement still higher up Racoon; where he also met with a very encouraging reception, and where he preached the following Sabbath. The other returned to the settlement on the west side of the Wabash, where he spent the fourth Sabbath of October, and thence proceeded down the Wabash about twenty miles, where he preached one evening. The subsequent Sabbath was also spent by the one on Clear Creek, and the other on Racoon. And almost every day of the intervening week was occupied in public teaching and in visiting such individuals and families as solicited it. During the short visit of your missionaries here, a considerable number professed their adherence to the standards of the Associate Synod, for the first time. Others were admitted on certificate. Ordinance of baptism was administered to an adult and several children. It was here judged expedient that your missionaries should avail themselves of the power entrusted to them to constitute themselves into a Presbytery. Accordingly they met, pursuant to previous agreement, at the house of George Malcom, Esq. on Clear Creek, on Monday the fifteenth of November, and after sermon from Nahum i. 15, first clause, "Behold upon the mountains the feet of him that bringeth good tidings, that publisheth peace," Presbytery was constituted by Mr. Walker, Moderator.

Commissioners praying for a supply of preaching, also for the election and ordination of elders, appeared and were admitted from the following places, viz. Clear Creek, near Terre Haute, on the west side of the Wabash, Lower Racoon and Upper Racoon, both in Park county, Indiana. A verbal petition was also reported from Bloomington, praying for a supply of preaching there, and also for the election and ordination of elders.

The place next intended to be visited was near Springfield, Sangamo county, Illinois; where they had expected to reach by the Sabbath succeeding their

departure from the Wabash. The distance between these places is near 170 miles, by the nearest travelled road. But about this time a very considerable rain fell, and the settlements on the road, which they had to travel, were sometimes a full day's journey apart. There were no bridges nor ferries by which they could cross the waters, in consequence of which they were detained several days on the way, and prevented from reaching the Sangamo settlement, by the time contemplated, and were under the necessity of spending a Sabbath on the way. In two neighbourhoods in Sangamo county, your missionaries spent the fourth Sabbath of November, besides preaching one or two other days. The few families which have professed adherence to the principles of the Associate Synod, and which appeared not a little revived by the visit, were making arrangements to remove from their then residence to Quincy, Adams county, a settlement on the Mississippi river, some distance above the mouth of the Illinois river; where they have petitioned for the next supply of preaching to be sent.

From the Sangamo, it would have been desirable, and had been contemplated by your missionaries to have visited a settlement on Spoon river, on the north west side of Illinois river, where a few families reside, who had, previous to their emigrating to that country, espoused the profession of the doctrines of the reformation, as maintained by the Associate Synod; and who have not yet been visited by any of the Synod's missionaries. But a visit at this time was rendered altogether impracticable by the high waters. A communication, however, has been received by your missionaries, requesting, on behalf of several families, a visit from the Synod's next missionaries. Their location is at or near Canton post office, 14 miles from Lewistown, Fulton county, Illinois.

Having abandoned the idea of attempting a visit to this latter settlement, your missionaries proceeded directly on to Missouri: And on their way visited a settlement on Apple Creek, Carlton, Green county, Illinois, which had been visited by both the Synod's former missionaries. Here they had been expected, and were met with a very cordial welcome. They were, however, unable to spend a Sabbath here. This they regretted the more, as the prospects appeared more encouraging than had been anticipated. A number of families and individuals seemed very earnest in desiring a purer dispensation of gospel ordinances than that which obtained among them, and were very solicitous that the visit should be prolonged at least for a Sabbath. One week day, however, was all that could be spent.

From Apple Creek, your missionaries proceeded on directly to Missouri. They crossed the Mississippi river at Louisiana, where they entered the state of Missouri, about 100 miles above St. Louis. They were now within the bounds of the congregation organised by the Synod's first missionary to that country. The first Sabbath after their arrival in Missouri, was spent by one of your missionaries in Pike county, and by the other in Lincoln county. Having visited the several branches of the congregation in these two counties, a visit was also made to Mount Prairie, Ralls county. A meeting of Presbytery was next held at the house of David Tomb, on the heads of Cuivre, Pike county, at which there was very a general attendance of the people belonging to the congregation, and commissioners had been appointed to represent the different branches. On petition, it was resolved, to establish a place of preaching at Buffalo, Pike county, another at Mr. Peter Galloway's, (which was named Sharan) in Lincoln county. Application was also made for a place of preaching to be established at Mount Prairie, Ralls county, and for the election and ordination of elders. It is recommended also that Mr. David Tomb's be continued as a place of preaching. Mount Prairie was added as a branch of the congregation, in which branch Aniel Rogers was elected ruling elder. He had been ordained to the office in the congregation in which he had previously resided.

In consequence of some of the members of this congregation possessing slaves, the Presbytery judged it their duty to state very explicitly the principles of the Synod on that subject, and accordingly read the Synod's act of 1811, as inserted in the book of discipline, on that subject. The Presbytery was happy to find so much willingness manifested on the part of the people to comply with the requisitions of that act. All readily acknowledged slavery to be a great evil. Some very cheerfully expressed their determination to free those in their possession, so soon as they arrived at the age of twenty-one: and others so soon as they could do it without incurring the responsibility of their future conduct. From the spirit manifested on this subject, the Presbytery entertain strong hopes, that through means of plain and faithful dealing on the subject

with the divine blessing, the church in that region would soon be freed from the evil altogether, which is not yet very general.

After your missionaries had spent two Sabbaths in the settlements in Missouri, which are situated between the Upper Mississippi and Missouri rivers, besides preaching a number of other days, they proceeded to visit the remaining settlements in Illinois. Accordingly having crossed the Missouri river at St. Charles, they re-crossed the Mississippi at St. Louis; and thence proceeded to Randolph county, Illinois, where their predecessors had bestowed part of their labours. Here they had been anxiously expected. From the number of applications for admission to church membership, it was found necessary to detain at least two Sabbaths in this vicinity, and also to hold a meeting of Presbytery. Accordingly a meeting of Presbytery was called on Friday, the 15th of December, at the house of Archibald Thompson, Esq. at which petitions were received, signed by a considerable number of names, from two different neighbourhoods, praying to be taken under the care of Presbytery, and for places of preaching to be established in their respective vicinities, and also for the election and ordination of elders; all which were granted, except that these and all prior petitions for the election and ordination of elders, with one exception, could not be complied with for want of time. These two places, which are both in Randolph county, Illinois, are situated, the one about 18 miles, the other about 8 miles from Kaskaskia. The former in the statistical table, accompanying this report, is called Unity; the latter Unionville. Here it had been contemplated that your missionaries should separate, the one to take his course to the Carolina Presbytery, and the other to visit the remaining places on the missionary route. But the extraordinary conditions of the roads and waters rendered this impracticable. They therefore proceeded on together towards Indiana, but were repeatedly arrested in their progress by high waters, and were again compelled not only to remain several days, but to spend another Sabbath on the road. They, however, reached Princeton, in Indiana, by the last Sabbath of December, where they were also very kindly received, and a continuation of the labours of the Synod's missionaries was very earnestly solicited by a number of families. By this time the appointment of one of your missionaries had expired. His duty then was to return to his own charge and family. But from the extraordinary state of the roads and waters, no probable calculation could be made, that he could in any reasonable time reach home, if he attempted to perform the journey by land. It was therefore judged most proper for him to take a passage in a steamboat, and ascend the Ohio river, which he accordingly did.

The other whose appointment continued a month longer remained the following Sabbath at Princeton. Of the remaining Sabbaths of this month, one was spent at Fredonia, Crawford county, Indiana, where preaching is also very earnestly desired, and where ordinances had been administered by your former missionaries. Another was spent near Salem, Washington county. Other places to which a visit had been contemplated and desired, were rendered inaccessible by high waters. In consequence of which the last Sabbath of January was spent by this missionary in Clark county, Indiana, one of the vacancies of the Miami Presbytery.

Connected with the account of their own labours, and the prospect of the church in these widely extended, but rapidly peopling regions of the west, your missionaries have given a brief sketch of the route which they pursued. It may in some measure aid, in directing the course of their successors. For from this brief view, your missionaries trust, that the Synod will at once see, that a very extensive and very important field is not only opened and ready for occupancy, but the demand for aid is loud and pressing. In almost every place which they visited, they were not only gratified to find that the principles and doctrines of the reformation, as maintained and exhibited in the subordinate standards of the Associate Synod, were so readily embraced; but that many more than they had anticipated were convinced of the necessity of holding fast these original principles of our holy religion. The faithful labours of their predecessors, with the divine blessing, doubtless contributed, in no small degree, to excite a spirit of enquiry and attention in those places, which they had visited. But the great lengths to which the free communion scheme has been carried, and the facility with which denominations professing the most opposite and contradictory sentiments amalgamate, have not a little aroused a feeling of alarm with those who have any hold of reformation principles. For it is a fact capable of being proved by living witnesses, that many congregations professing to hold the doctrines of the Westminster Assembly, have extended the right hand of fellowship to all

who call themselves by the Christian name, even to Roman Catholics and Arrians. Your missionaries further trust, that not only the duty of continuing, but the necessity of increasing the mission to these western states, must also be obvious to Synod. The labours of one or even two missionaries can no longer be viewed as bearing any thing like an adequate proportion to the wants of those who have already espoused the principles of the Associate Synod. They are of the opinion that three at least should be sent as soon as practicable, and continued until the next meeting of Synod. They would also beg leave to suggest the propriety of sending none but ordained ministers, and also of continuing presbyterial powers with the missionaries, who may be sent with proper attention, and a little assistance from the Synod's funds, for a short time, say a year or two, your missionaries are of opinion that two or three, or perhaps more of those places which they have visited, would be able to maintain a stated ministry among them. The Synod will see from the statistical table, accompanying this report, that the people have not only been increasing in their present liberality, but that they had, before your missionaries left them, subscribed nearly three hundred dollars towards defraying the expenses of the next mission, which sum, they have been informed, by communications since received, has, in several instances, been considerably augmented. Your missionaries cannot close this report without most earnestly commending these people to the attention of Synod. The field is extensive. These great rivers, the Ohio, the Mississippi, the Missouri, with their tributaries, the Wabash, the Kaskaskia, the Illinois, &c. drain the waters of perhaps the most extensive continued tracts of very fertile land to be found on our globe, at least our country presents no parallel to it; and doubtless destined at no very distant period to sustain an exceedingly numerous population, now rapidly collecting there, and beyond a certain extent westward; and any thing like a pure exhibition of the gospel of salvation is almost wholly unknown. The desire manifested by many for a more scriptural dispensation of divine ordinances was great and encouraging. Your missionaries had some difficulties to encounter of a more serious kind; yet they were only such as arose from the extraordinary nature of the season, and such as might not occur for an age to come: yet they cannot reflect on their labours in fulfilling their appointment by Synod, without emotion of the deepest gratitude to that kind providence, which conducted them on their way, and whose protecting care they have had so many occasions to acknowledge, and without the feelings of the most affectionate concern for the eternal welfare of a people, from whom they uniformly received every mark of the most attentive hospitality and kindness. The little difficulties which they had to encounter, are not to be named, nor thought of in comparison with the wants of so many immortal souls, and the interest of the visible kingdom of the Great Redeemer.

JOHN WALKER,  
JAS. P. MILLER.

*A Statement of the time employed in the Western Mission and other places, by Jas. P. Miller.*

The subscriber deems it his duty to inform Synod of the manner in which he disposed of his time from the commencement of his appointment on the western mission, until the expiration of the synodical year, especially that part in which he failed in fulfilling the appointments of Synod. A statement of which is here respectfully submitted.

The term for which he was appointed on the mission, embraced seventeen Sabbaths. Three of those, as stated in the report of the mission, were employed in vacancies of the Miami Presbytery, for which he received the usual compensation allowed in those congregations. The remaining fourteen were employed on the appointed missionary field.

The extraordinary state of the roads and waters rendered a journey to the Carolinas at that season, impracticable, at least without the hazard of swimming a number of dangerous streams of water, which is the chief reason that prevented the subscriber from fulfilling his appointment to the Carolinas. Three Sabbaths of this time were spent in Kentucky, where he was necessarily detained by the state of the roads and weather, and where he employed himself in preaching in different places on the Sabbaths, and also on several week days. The remaining time was spent as follows: All March, and the 1st and 2d Sabbaths of April in Miami Presbytery. The 3d Sabbath of April, not being able to reach a vacancy, he spent in one of the settled congregations of the Muskingum Presbytery, the 4th Sabbath, in one of the vacancies of that Presbytery.

The 1st Sabbath of May in a vacancy belonging to Chartiers Presbytery. The other two Sabbaths of May on his way to Synod.

JAS. P. MILLER.

May 31, 1828.

# STATISTICAL TABLE ACCOMPANYING THE REPORT OF THE WESTERN MISSION.

Congregations.	Counties.	States.	Families petitioning	Contrib'n. the present year	Subscript'ns. for next year.
Bloomington	Monroe	Indiana	8	\$2 75	14 00
Clear Creek	Vigo	do	6	7 25	44 50
Lower Racoon	Park	do	8	16 00	44 00
Upper Racoon	do	do	8	7 56	22 00
Lick Ck. Grove (a)	Sangamo	Illinois	6	1 75	20 00
Apple Creek (b)	Green	do	16	7 37	18 00
Mount Prairie	Ralls	Missouri	7	7 50	20 00
Cuivre	Pike	do	3	5 00	6 00
Buffaloe	do	do	3	6 00	9 00
Sharon	Lincoln	do	5	29 00	29 00
Unionville (c)	Randolph	Illinois	15	6 25	16 50
Unity (c)	do	do	5	5 00	29 00
Princeton	Gibson	Indiana	6	8 00	13 00
Fredonia	Crawford	do	3	3 00	20 00
Canton	Fulton	Illinois			
			99	112 43	305 00

(a) These families at this place, or the most of them, calculate to be removed, to Quincy, Adams county, where they have petitioned the next supply to be sent.

(b) Sixteen is the number of petitioners at Apple Creek; not the the number of families, as in other cases.

(c) At each of these places, additions have been made both to the list of petitioners and the subscriptions, for next year; the number nor amount not known.

## *The Associate Synod of North North America in account with John Walker and James P. Miller.*

Dr.

To travelling expenses from setting out on the western mission, until their return to Princeton, Indiana, . . . . .	\$106 43
To Jas. P. Miller's travelling expenses from Princeton to Clark county, within the bounds of the Miami Presbytery, . . . . .	11 06
To John Walker's expenses from Princeton until his return home, . . . . .	28 82
	<u>\$144 32</u>

Cr.

By cash received, on order, on Alexander Roseburgh, treasurer, at Pittsburgh, \$50 each, . . . . .	\$100 00
By contributions received on the mission, . . . . .	112 43
	<u>\$212 43</u>
From \$212 43, take \$144 31 Balance in their hands, . . . . .	\$58 12

On motion, Messrs. Bullions and Campbell, were appointed a committee to converse with the Missionaries relative to their expenses incurred on the mission.

Entered upon the consideration of a draught of a reply to the letter of the Reformed Presbyterian church presented by the committee. After a free conversation on the subject, it was, on motion, *Resolved*, That the draught be recommitted for corre-

tion, and Messrs. Stark and Martin, were added to the committee, with orders to report as soon as practicable.

The report of the board of managers, for the Western Hall not being forwarded, the following statement of the number of students was given in and read.

The following students have attended the Western Theological Seminary during the last session, viz. Samuel Hindman, Nathaniel Ingles, and William Douthet, 4 sessions. James Templeton, John Wallace, Samuel Wilson, James M'Carrel and Nathan Miller, 3 sessions. James Bruce, and James Rodgers, 2 sessions. Alex. Y. M'Gill, and Mr. — Murdock, 1 session.

An extract from the minutes of the Presbytery of Cambridge was read relative to a protest, by Mr. Peter Campbell, against a deed of said Presbytery admitting to communion Mr. Wm. Pringle a preacher from the United secession church of Scotland, with an appeal to this Synod: and also a paper of adherence to said protest and appeal, signed by the Rev. Messrs. Alex. Gordon and James Irvine. The reasons of said protest were read together with the Presbyterys answers. Mr. Campbell was heard in support of his protest, and afterwards the Presbytery in reply.

Before the Presbyterys remarks were finished the Synod adjourned till 3 o'clock. Closed with prayer.

*3 o'clock P. M.*

The Synod met and was opened with prayer. Members present as above. Read the minutes of last sitting.

Resumed the consideration of the business entered upon in the forenoon, and heard the Presbytery of Cambridge in continuation. After the parties were removed, the members expressed their views at length and the question being put, "sustain the appeal or not," it carried "sustain." From this decision Mr. Heron craved his dissent to be marked; in this he was joined by Mr. Bullions with reasons to be given in.

Mr. Hawthorn obtained leave of absence, and Mr. Morris was substituted in his room as a member of the committee, to review the records of the Presbytery of Miami.

Adjourned till 9 o'clock on Monday morning. Closed with prayer.

*Monday, June 2d.*

Synod met and was opened with prayer. Members present as above except Mr. Hawthorn absent on leave. Read and corrected the minutes of the former sitting. Mr. Pringle craved and obtained the privilege of joining Messrs. Heron and Bullions in their dissent from the decision of Saturday in the case of Mr. Wm. Pringle.

Reasons of dissent by Messrs. Heron, Bullions and Pringle were given in and read as follows, viz: Because there is no evidence of want of fidelity in the Presbytery of Cambridge, nor can a single article of our standards be specified, to which Mr. Pringle did not express his cordial assent; and, indeed, the decision against which the protest was taken, runs in these words, "upon acceding to the whole of our principles, in all their extent, he was admitted." And in addition to this we cannot recognize the principle which seems to have greatly influenced the

Synod's decision, viz: that the approbation of an act of administration should be required of any as a term of ministerial or christian communion. Signed.

ANDREW HERON.  
ALEX'R. BULLIONS.  
F. PRINGLE.

The following motion was presented for consideration, viz:

*Resolved*, That three ministers be appointed to go on a southern and western mission, to embrace in its compass the states of Indiana, Illinois, Missouri, Kentucky, Alabama, with west Tennessee, all of them to commence their mission as nearly as possible on the 1st of September, and to continue one or more of them till next meeting of Synod.

The reesolution was agreed to, and the Rev. Messrs. James P. Miller, and A. Anderson were appointed on the mission; also, Mr. Kendall, and, in order to carry the provisions of the resolution into full effect, the Presbytery of Philadelphia was ordered to take Mr. Kendall on trials for ordination with all convenient expedition. Mr. Anderson to expend at least 4 months on the mission, and Messrs. Miller and Kendall till next meeting of Synod. Said missionaries are authorized to meet in Presbyterial capacity, at such times and places, as they may see fit, and to draw upon the treasurer for the sum of fifty dollars each, to defray their necessary expenses.

The committee on the draught of a letter to be sent to the Reformed Presbyterian Synod reported and their report was adopted and the letter ordered to be transmitted by the committee to the committee of said Synod.

And on motion, *Resolved*, That Messrs. Stark, Beveridge and Martin, be appointed a committee to meet and confer with the committee of the Reformed Presbyterian Synod, or any committee which said Synod may appoint.

The following motion was made and seconded, viz:

*Resolved*, That two missionaries be appointed to itinerate four months, under the direction of the Presbytery of Cambridge, in Upper Canada. The resolution was agreed to, and Messrs. Heron and Campbell were appointed on said mission for four months, and the Synod agreed to supply Mr. Heron's pulpit, during his absence. The Presbytery of Cambridge pledged themselves to supply Mr. Campbell's pulpit.

Adjourned till 3 o'clock. Closed with prayer.

3 o'clock P. M.

The Synod met and was opened with prayer. Members present as above. Read the minutes of last sitting.

Dr. Ramsey, and Messrs. Carson and Beveridge were appointed a committee to answer reasons of dissent given in the forenoon.

The committee appointed to confer with the missionaries to Missouri, reported, recommending the allowance of twenty dollars to each of the missionaries who have settled charges and seventy five dollars to Mr. Miller for extra expenses. The report was adopted.

Extracts from the minutes of Cambridge Presbytery were read

relative to a protest and appeal by the Rev. A. Bullions from a decision of said Presbytery dissolving the connection between John Ashton a member of the session of Cambridge congregation and said congregation and transferring him to Salem. Reasons of protest with their answers were read and the parties were heard in support and in opposition to the protest. After the parties were removed the members of Synod were heard in detail and the question being put, "sustain the appeal or not" it carried "sustain."

The following question was proposed for consideration, viz: Is it proper and expedient that there should be geographical lines bounding congregations? The question was decided in the affirmative.

Adjourned till 9 o'clock to-morrow morning. Closed with prayer.

*Tuesday, June 3d.*

Synod met and was opened with prayer. Members present as above. Read the minutes of last sitting. Entered on the consideration of the competing calls for the Rev. Thomas Beveridge from the congregations of Philadelphia and Argyle. Commissioners were heard in support of the call from Philadelphia and the Presbytery of Cambridge on behalf of the call from Argyle. Before the calls were presented Mr. Beveridge referred the case to the Synod, requesting that Synod should decide: after the remarks of members were heard at length on the subject of the competition the question was put and decided in favour of the call from Philadelphia.

The call from Philadelphia was then presented, but Mr. Beveridge craved liberty, on account of the precarious state of his health to defer acceptance for a time. This request it was not considered expedient to grant and the call being again presented was accepted.

The following students were ordered to be taken on trials for license, viz: Mr. Horace Thompson by the Presbytery of Cambridge. Mr. Joseph Banks by the Presbytery of Philadelphia. Messrs. Samuel Hindman, Nathaniel Ingles and William Douthet by the Presbytery of Chartiers.

Adjourned till 3 o'clock. Closed with prayer.

*3 o'clock P. M.*

Synod met and was opened with prayer. Members present as above. Read the minutes of last sitting.

The committees appointed to review the records of the Presbytery of Philadelphia and Miami reported and their reports were accepted. The committees to examine the records of the Presbyteries of Muskingum, the Carolinas, Allegheny, Chartiers and Ohio, reported that the records were not present. The committees were therefore discharged and said Presbyteries are enjoined to be more punctual in future.

The committee on the Declaration and Testimony reported and their report was accepted, and in the view of a new edition of the Declaration and Testimony, the proposed alterations in the history of the Secescion Church were agreed to be appended in foot notes. From this decision Mr. Stark craved his dissent to be marked. The Synod then agreed that a new edition of the Dec-

laration and Testimony be published with all convenient speed, and Messrs. Beveridge, Stark and Martin, were appointed a committee to superintend the publication, with orders to report an estimate of the expense to-morrow morning.

The committee appointed to answer reasons of dissent from the decision of Synod sustaining Mr. Campbells protest, in the case of the admission of Mr. William Pringle, gave in their report, which being corrected, was adopted as follows.

The committee appointed to answer the reasons of dissent against the decision of Synod, sustaining the protest and appeal of Mr. Campbell, from a decision of the Presbytery of Cambridge, admitting Mr. William Pringle into this church, beg leave to report: That by the testimony of the members of the Presbytery themselves, the following facts are attested. 1st. That Mr. Pringle, in applying for admission, first asked it with the privilege of still approving the principles of the United Secession Church, from which he came. 2. That during more or less of two sederunts, Mr. P. in conversation with the Presbytery, opposed our views on some points, particularly on the ~~de-~~ <sup>seconding</sup> obligation of the covenants of ancestors. 3. That at the 2d sederunt in the very act of giving in his accession, he said—"I approve of your principles, because I consider they are the same with the principles of that church to which I belong," or used words of the same import. 4. That the words "upon acceding to the whole of our principles in all their extent," are the words *not* of Mr. P. in giving his accession, but of a mistake of the clerk in making out a minute of their proceedings, which was afterwards corrected. 5. But what is more strange and striking in our dissenting brethren, affirming "that not a single article of our standards can be specified to which Mr. P. did not express his cordial assent," is this fact so prominent in the very minutes of Presbytery, that Mr. P. declared that his entrance into communion with us, does not imply his approbation of that act of the Associate Synod condemning the late union in Scotland, between the two branches of the Secession Church, known by the names of General Assembly and Associate.

From these facts, then, it appears that it is exceedingly deceptive to argue the cordial assent of Mr. P. to our subordinate standards. Do we not all know that under the words "I approve of your principles, because I consider them the same with the principles of that church to which I belong," the greatest errors may be introduced into the church? The act which our brethren are pleased to call "an act of administration," is a judicial deed of this Synod, declaring that the principles of our subordinate standards are not the same with the principles of the United Associate Church in Scotland, or in other words, that our terms of communion are not the same with theirs. An approbation of the terms in both churches is then manifestly inconsistent, and in some points contradictory. In Mr. Pringle's case, the Presbytery's admitting him, was a virtual setting aside the authority of Synod in that judicial act declaring our terms of communion to be in some points opposed to the principles of that church from which he came.

JAMES RAMSAY,  
TH. BEVERIDGE.  
D. CARSON.

Adjourned till 9 o'clock to-morrow morning. Closed with prayer.

*Wednesday, June 4th.*

Synod met and was opened with prayer. Members present as above. Read the minutes of last sitting.

The committee appointed to prepare the draught of an act for a fast, reported the following resolution which was adopted, viz: Resolved that the last Thursday of October be observed as a day of fasting and humiliation, that the acknowledgment of sins be read in our churches, and as different causes of fasting and humiliation may exist in different sections of our church it be enjoined upon the several Presbyteries subordinate to this Synod to draw up and press upon the attention of their people such other causes of fasting and humiliation as they may judge to call most loudly for their exercise.

On motion resolved that the next meeting of Synod be appointed at Pittsburgh on the 4th Wednesday of May 1829 and that the Friday following be set apart as a day of fasting and humiliation for renewing the covenant in our Synodical capacity. Mr. Alexander Bullions to preach on the occasion and Mr. Carson in the afternoon, and that the clerk be enjoined to correspond with Dr. Bruce relative to the dispensation of the Lord's Supper on the sabbath immediately succeeding.

Mr. Adams was appointed to preach the sermone at the opening of Synod in case of Mr. Pringles absence.

On motion Resolved, that any minister or preacher coming from another church, and wishing to unite with us, be required by the Presbytery to which he applies to preach before them and undergo an examination.

The publishing committee on the Declaration and Testimony reported and on their report the Synod ordered 3000 copies to be published, and the committee were authorized to draw upon the treasurer for whatever sum may be necessary to defray the expense of publication.

Resolved, also, that agents be appointed in Albany, Philadelphia and Pittsburgh who shall be authorised to dispose of the copies of the Testimony in gross, at 25 cents per copy half bound, and 31 1-4 bound in sheep. In pursuance of this resolution the publishing committee were authorised to appoint agents in Albany, Philadelphia and Pittsburgh to receive the work.— One thousand copies to be sent to Philadelphia, 1500 to Pittsburgh and 500 in Albany.

On motion, resolved, that the Presbyteries be enjoined and they are hereby enjoined to adhere strictly to the standing rule of Synod requiring candidates for licensure and ordination to have either engaged in the duty of public covenanting, or express their willingness to engage in that duty the first opportunity.

The committee formerly appointed to report on the question respecting the right of bound children to baptism reported, and the report was ordered to lie on the table.

The subject of the Theological Seminaries was, on motion, made the order of the day for this afternoon.

Resolved, That the Testimony of the Associate Synod of Original Seceders be referred to the several Presbyteries for examination, and that they be instructed to report upon the same at the next meeting of Synod.

Resolved farther, That the Synod request Mr. Stark to procure for them 16 copies of this Testimony.

Adjourned till 3 o'clock. Closed with prayer.

3 o'clock P. M.

The Synod met and was opened with prayer. Members present as above. Read the minutes of last sitting.

The report of the committee on the funds was given in and read as follows:

#### REPORT,

*Of the Committee on the Funds.*

#### MISSIONARY FUND.

Balance in the hands of Mr. Steele, . . . . . \$201 71½

Balance in the hands of Mr. Roseburgh, . . . . . 86 83

Total Missionary Fund, . . . . . \$378 54½  
Students Fund, remains without alteration, and the interest thereon  
has been carried to Eastern Theological Hall Fund.

#### THEOLOGICAL FUND.

Balance in the treasury, Eastern Theological Seminary, . . . . \$284 71½

#### SYNOD'S FUND.

Balance in the hands of Mr. Roseburgh, . . . . . \$63 84

“ “ “ “ Mr. Steele, . . . . . 271 05½

Paid to Mr. Steele, since making his report, . . . . . 83 69½

Total Synod's Fund, . . . . . \$418 57

JOHN M'ALLISTER,  
C. WEBSTER.

Entered on the business made the order of the day for this afternoon, viz: the subject of the Theological seminaries.

The Synod resolved itself into a committee of the whole, Mr. Campbell in the chair.

On the rising of the committee the chairman reported the following resolution for consideration, viz:

*Resolved*, That the Eastern and Western Halls, be united in one, that such a place shall be selected as shall be judged most suitable, and that one or more professors be appointed.

The resolution being under consideration after some remarks were made by members, the Synod adjourned till 9 o'clock tomorrow morning. Closed with prayer.

*Thursday, June 5th.*

The Synod met and was opened with prayer. Members present as above except Mr. Easton, absent with leave. Read the minutes of last sitting.

The committee on the reference from the session of Mercer congregation, in the case of James Breden reported, and their report was adopted as follows:

The committee to whom were referred the papers from the session of the congregation of Mercer, beg leave to report: That there is no evidence before us to show that Joseph and Mary Breden were not censurable. That James Breden's circular contains several injurious reflections. That the persons petitioning the Presbytery of Ohio in relation to the circular, should have done so through the session. That the Presbytery had no sufficient reason for advising the session to refer the case of James Breden to Synod, till they themselves and the session had attempted to settle the matter. The following resolutions are, therefore, respectfully submitted:

1. *Resolved*, That James Breden be permitted to prefer any charge which he may have against any person by way of libel or complaint, before a Session, or Presbytery, or Synod, as the case may be.

2. *Resolved*, That in case he refuse to do so, the session of Mercer be enjoined to deal with him, on the offensive matter and manner of his circular, and proceed according as our books of discipline direct in such cases.

D. CARSON,  
J. MARTIN.

Proceeded to the consideration of the business left unfinished last evening, viz. the case of the theological seminary, and

On motion, *Resolved*, That the Synod agree to unite the Eastern and Western Theological Halls. From this decision Mr. Heron entered his dissent.

*Resolved* also, That a committee consisting of one member from each Presbytery be appointed to report, at the next meeting

of Synod, the most suitable site for the permanent location of this Seminary, and that said committee enquire into the condition of the funds and libraries, &c. of each of the seminaries. Likewise to enquire whether all or what amount of these funds &c. may be transferable to the consolidated Hall. And also the prospects and best means for raising a fund for the support of the Hall.

In pursuance of this resolution the following persons were appointed on the committee, viz. Messrs. W. Wilson, A. Bullions, Heron, Beveridge, Adams, Hanna, Blair, and Murray, and Mr. James P. Miller was added to the committee.

*Resolved*, also, That each Presbytery be directed to take measures by subscription papers, or otherwise, to ascertain what amount of funds can be raised by voluntary contributions for this purpose, and report also at the next meeting of Synod.

*Resolved*, further, That in the mean time no new order be taken by Synod respecting the students now engaged in the study of Theology.

Dr. Ramsay, and Messrs. Hanna and Clokey, asked, and obtained leave of absence during the remaining sittings of the Synod.

The request of the Presbytery of Miami for aid in settling some difficult Presbyterian business was granted, and Dr. Ramsay and Mr. Walker were appointed to meet with the Brethren of said Presbytery at Massies Creek, on the 2d Monday of Nov. This decision is considered as superceding the appointed semi-annual meeting of that Presbytery.

The committee of supplies reported, and the scale which being amended, was adopted as follows, viz:

#### SCALE OF APPOINTMENTS.

Robert Laing, in the Presbytery of Cambridge till the next meeting of Synod.

Archibald Whyte, do do do

Peter Bullions, do except August in the Presbytery of Philadelphia.

John Mushat, in the Presbytery of Carolinas until next meeting.

Andrew Isaac, in the Presbytery of Muskingum do

Thomas Ferrier, Cambridge, June—Ohio, July, and the two first Sabbaths of August—Muskingum, the remainder of August and September—Allegheny, October—Philadelphia, November, December, January and Feb'y.—Cambridge, March, April and May, till next meeting.

James P. Miller, Cambridge, June, and the two first Sabbaths of July—Chartiers, the remainder of July—two first Sabbaths of August, either in Chartiers or Miami, discretionary with himself. Missouri mission Sept.—and until next meeting.

John G. Smart, Cambridge, June, July, August, Sept. Oct. and Nov.—Philadelphia, Dec.—and until next meeting.

John Kendall, Philadelphia, June, July, Aug. Missouri mission Sept. and until next meeting.

Alexander Mitchell, Cambridge, June, July, August—Ohio, Sept.—Muskingum, October, Miami, Nov. Dec. Jan.—Carolinas, February, and until next meeting.

Horace Thompson, in the event of license, Cambridge, Sept.—Philadelphia, Oct. and Nov.—Rockbridge congregation Dec.—Carolina Presbytery, Jan. and until next meeting.

John Hindman, in the event of license, Allegany, July—Ohio, Aug.—Miami, Sept. Oct. Nov. Dec.—Carolina, Jan. and until next meeting.

Samuel Hindman, in the event of license, Ohio, Sept.—Cambridge, October, November, December, January, February.—Ohio, the two first Sabbaths of March.—Chartiers the remainder of March.—Muskingum, April—Allegany, May, until the next meeting.

Nathaniel Ingles, in the event of license, Muskingum, Sept.—Rockbridge congregation, Oct.

Mr. A. Anderson's congregation Nov. and Dec.—Carolina, January Feb. Miami, March, and until next meeting

William Douthet, in the event of license, Chartiers, two first Sabbaths of October.—Allegany, the remainder of Oct. and Nov. and Dec. Ohio, Dec. Jan. Feb. Muskingum, March—Ohio, April, and until next meeting.

Joseph Banks, in the event of license, Rockbridge congregation, Sept.—Philadelphia, Oct. and two Sabbaths of November—Cambridge, the remainder of Nov. and Dec. Jan. Feb. and March—Philadelphia, April, and until next meeting.

John Wallace, Rockbridge congregation, November.

The Presbytery of Carolina to supply Mr. A. Anderson's congregation, during the months of Sept. and Oct.

The Presbytery of Cambridge to supply Mr. Campbell's congregation, a due proportion of the time which he is absent on the mission to Canada.

The committee on the re-publication of the Testimony were empowered to draw on the Treasurer, if thought by them expedient, for a sum not exceeding \$200 to be paid to the Publisher in advance.

Adjourned till 3 o'clock. Closed with prayer.

3 o'clock P. M.

The Synod met and was opened with prayer, members present as above. Read the minutes of last sitting.

The Synod having at several sittings had under consideration the subject of slavery, and particularly the enforcement of the act passed in 1811, finally came to the following resolution, viz:

"Resolved that a committee be appointed to enquire whether any further measures on the part of Synod be necessary in order to a complete abolition of slavery in our communion, and that if, in their judgment, further measures be found necessary, they prepare an overture on the subject, to be laid before Synod at their next meeting." Messrs. A. Anderson, Adams and Carson were appointed said committee.

The following question was referred by the Presbytery of Cambridge for decision, viz: "Has a man who has been wilfully deserted by his wife a right to be married to another woman, without previously having obtained a bill of divorce."

After a free discussion the question was put "decide at present or not," and carried "decide." The question was then decided in the affirmative, provided the civil law will not grant such divorce. From this decision Messrs. Irvine, Heron, and Campbell entered their dissent. Messrs. Stark and Beveridge craved it to be marked that they did not concur in the above decision, as they considered it premature.

On motion, *Resolved*, That the clerk of the Synod be ordered to correspond with the Associate Synod of Original Seceders, and inform them of the reception of their communication, and the proceedings of this Synod in their case.

On motion, *Resolved*, "That the Presbyteries and Sessions be hereby enjoined to enquire whether any of their members be yet involved in the Mason oath, without having given satisfaction, and that they be dealt with as our Book of Discipline directs."

After reading the minutes from the commencement, prayer, singing the 121st Psalm, and the Apostolical Benediction pronounced by the Moderator, the Synod adjourned to meet in Pittsburgh on the 4th Wednesday of May 1829.

# REPORT OF THE TREASURER OF THE EASTERN THEOLOGICAL SEMINARY.

SYNOD'S FUND.			
From the congregation of Barnet for 1826, '27,	\$24 02	From Piney Fork congregation,	3 75
Do do of Hebron, 1827,	10 00	From Mercersburgh and McCon-	
Do do of New-York,	23 06	nelsburgh,	10 75
Do do of Baltimore,	35 00	From sundry persons, Hunting-	14 87
From A. Bachop, Argyle,	20 00	don,	9 25
From Massies Ck. congregation,	20 00	From Gwinston congregation,	6 00
From Xenia and Sugar Creek,	15 00	From L. Chanceford do	2 50
From Robert Casbott,	1 25	From John Findlay,	6 25
From Mrs. Ann Jackson,	1 00	From Limestone, Wash. co.	5 00
From A. Bachop,	10 00	From Rev. D. Carson,	1 00
From Presb. of the Carolinas,	20 00	From Mr. S. Johnston, sen.	5 82
From Hebron congregation,	12 12	To one year's interest on \$97,	32 00
From New-York,	30 00	From Mr. W. Morris, Balt. con	3 00
From Florida,	6 00	From James Hutchison, Esq.	
From Pistol Ck. Big Spring and Salem,	13 87		\$291 71
From D. Carson, for Minutes sold	1 25	THEOLOGICAL FUND.	
From Philadelphia congregation,	62 71	Balance,	\$164 21
From Carlisle,	6 69	Interest on U. States Loan,	3 00
From Dickinson,	2 50	Do do do	3 00
For Minutes,	50	Do do do	3 00
For one year's interest on \$68,	4 08	Do do do	3 00
	\$319 05	From the Female Contributing Society, of the congregation of Philadelphia,	40 00
After closing the report, received the following sums:		From Mr. G. Morris, Baltimore,	50 00
From Octorara, &c.	\$13 73	Interest on Student's Fund,	33 00
From Barnet, Vert.	19 40	From the Female Society of Mas-	
From Ryegate,	10 73	sies Ck. for the use of students at Western Hall,	28 50
From Cambridge, N. Y.	18 33	From Ambrose Barcroft, for the use of the same,	1 00
From Argyle,	21 50	From Mr. J. McAllister, of Philadelphia, one half to the Western Fund, one half to the Eastern Hall,	50 00
	\$83 69	Average interest,	6 00
Expenditures,	\$48 02		\$384 71
Balance,	271 03	Expenditures,	\$100 00
		Balance,	284 71
MISSIONARY FUND.			384 71
Balance	\$97 29	The Student's Fund remains without alteration; the interest accruing thereon, has been carried to the Theological Hall Fund.	
From Rockbridge congr'n.	15 25		
From Massies Ck. do	35 06		
From Xenia and Sugar Creek,	13 14		
From A. Bachop of Argyle,	20 00		
From Cadiz congregation,	5 00		
From Unity do	5 78		

Philadelphia, May, 1818.

ROBERT STEEL.

# REPORT OF THE TREASURER OF THE WESTERN THEOLOGICAL SEMINARY.

SYNOD'S FUND.			
Balance,	42 34	From Miss Cowan for Warnings,	50
From Rev. T. Hanna, for sale of Hopkinsian Warnings,	2 00		\$63 84
16 copies of ditto	1 00	MISSIONARY FUND.	
From Rev. A. Murray's cong.	8 00	Amount in treasury,	186 83
From dito for Warnings,	10 00	Expenditures,	\$100 00
		Balance,	86 83
			186 83

Pittsburgh, May 19, 1828.

ALEX. ROSEBURGH.

### STATISTICAL TABLE OF THE PRESBYTERY OF OHIO.

Ministers.	Congregations.	Counties.	States.	Fam.	Com.
T. McIntock	Harmony	Butler	Penn.	100	150
	Unity	Venango	do		
Daniel McLean	Shenango	Crawford	do	200	450
	Salem				
David Imbrie	Griersburgh	Beaver	do	70	150
	Bethel		do	80	160
	Newcastle	do	do	30	69
Alex. Murray	Mountville	do	do	60	108
	Slippery Rock	Butler	do	73	143
	West Beaver	Columbiana	Ohio.		
Elijah N. Scroggs	West Union	do	do		
	4 Mile Square	Brown	Penn.	100	250
John Donaldson	Yellow Creek	Columbiana	Ohio.	70	150
	Poland	Trumbull	do		
David Goodwillie	Liberty	do	do	200	400
	Deer Creek	do	do		
	Mercer	Mercer	Penn.		
Isaac Beggs	Rocky Spring	do	do	120	170
	Springfield	do	do		
	Cherry-Run	Venango	do		
M. Snodgrass	Connant	Crawford	do		
	Mount Prospect	Mercer	do		
	Neshannock	do	do		
	Hamills	do	do		
Vacancies.	Newton	Trumbull	Ohio.		
	Springfield	Portage	do		
	Franklin	do	do		
	Sandy	Stark	do		

### STATISTICAL TABLE OF THE PRESBYTERY OF CHARTIERS.

Ministers.	Congregations.	Counties.	States.	Fam.	Com.
John Anderson	Ser. & King's Ch.	Beaver	Penn.	140	260
Wm. Wilson	Mont's Run, &c.	Allegheny	do	106	294
Thomas Allison	Mt. Hope and	Washington	do	75	182
	Cross Creek	Brooke	Va.		
James Ramsay	Canonsburgh	Washington	Penn.		
David French	Buffaloe	do	do	92	210
Alex. Wilson	Peter's Creek, &c.	do	do	90	230
Alex. Donnan	Mt. Pleasant, &c.	do	do	50	120
	Waynesburgh	Green	do	190	400
Vacancies.	Flaugherty's Run	Beaver	do		

### STATISTICAL TABLE OF THE PRESBYTERY OF PHILADELPHIA.

Ministers.	Congregations.	Counties.	States.	Fam.	Com.
Francis Pringle	Carlisle	Cumberland	Penn.	15	45
T. B. Clarkson	Mercersburgh	Franklin	do	48	184
	McConnellsburgh	Bedford			
T. Beveridge	Philadelphia	Philadelphia	do		
W. Easton	Octorara	Lancaster	do		
A. Whyte, Jr.	Baltimore	Baltimore	Md.	40	100
	Guinston	York	Penn.	20	70
Vacancies.	Lower Chanceford	do	do		
	Huntington	Huntington	do	16	44

